

THE SPIRIT OF MISSIONS

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AT A MOMENT when the menace of war is threatening the world the Church of Christ should be found in prayer for peace. I address this message to the dioceses of our Church, asking that opportunity be given for constant intercession. In cathedrals, parish churches, and missions let prayers for universal peace be offered in the Eucharist, in Litanies, and in periods of silent petition. Let our people lift up their hearts in supplication to Almighty God that hostilities be averted, that the spirit of aggression yield to the spirit of counsel and understanding, and that the nations seek with one accord the reign of peace on earth.—JAMES DE WOLF PERRY

1 1 1

The Woman's Auxiliary has issued a significant leaflet, Participation in War? together with a litany suggested for general use at the Quiet Day for Prayer on Armistice Day.

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The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor

WILLIAM E. LEIDT, Associate Editor

Vol. C

November, 1935

No. 11

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1936

The Spirit of Missions

VOL. C, No. 11

NOVEMBER, 1935



Missionary Facts from Many Lands

ON TRINITY SUNDAY, the Rt. Rev. John W. Nichols, Suffragan Bishop of Shanghai, confirmed a class of thirty-nine at Grace Church, Soochow.

The Rev. Francis A. Cox, the American associate of the Chinese rector, says that this group was representative as a cross section of those who became members of the Church in China. Twelve of the class, averaging twenty-nine years in age, were of the parish proper; nine whose average age was about thirty-two years were from the outstations; twelve were from Epiphany School for girls; and six from Soochow Academy. The school groups ranged from fourteen to eighteen years. The division of the adults among men and women was about equal. Included in the group were small officials, bank employees, shopkeepers, school teachers, and servants; those from the country stations were mostly farmers.

THE CHURCH in the Philippines lost a devoted and efficient member through the death on August 27 of William H. Birt. Coming to the Philippines in 1898 as a young soldier in the Army of Occupation, he liked the people and the country so well that he decided to cast his lot among them and, accordingly, accepted an appointment as a construction engineer in the Department of Mindanao and Sulu, the two southern-most island groups in the archipelago. In 1914, Bishop Brent discovered him and urged him to accept an appointment in charge of all the building operations of the Church in the Philippines. Mr. Birt responded to the Bishop's call and for

several years served in that capacity. Later he returned to business life but continuously gave his service to the mission in the supervision of construction and the making of repairs. Business men throughout the Islands trusted him and always referred to him as a good workman who did his best. In his reliability they had implicit confidence. For a number of years he was a member of the vestry of the Cathedral Parish of St. Mary and St. John. He also served upon the Cathedral Chapter, and upon the Bishop's Council of Advice.

“PREACH THAT charity begins at home, . . . and you don't preach *Christianity*. It was the real missionary spirit which kept the Church from dying in Palestine. The same truth holds today.”

Such was the thought of the Rev. R. Heber Gooden, as he offered for appointment as a missionary to Cuba. With a vision of missionary service in Latin America, early in high school days, he began his study of Spanish, and continued it through his four years at Stanford University, from which he graduated in 1931. The next three academic years were engaged with theological study at the Berkeley Divinity School in New Haven, with summer vacations spent as a volunteer worker in Cuba, under Bishop Hulse's direction. Upon graduation, the Berkeley Divinity School awarded him a fellowship for a year's study at the University of Madrid, in order that he might be better prepared for missionary service in a Spanish speaking field.

He arrived in Cuba, a regularly appointed missionary representative of this Church, in June, 1935. The years of patient preparation are bearing fruit. He not only was ready to begin his preaching and teaching in Spanish at once, but has been appointed by Bishop Hulse a member of a committee to prepare translations of Church history and other theological literature, for the use of the clergy. (See page 503.)

BOYS IN THE tenth and eleventh grades at St. John's School, Cape Mount, Liberia, set the type and print the copies of *The Liberian Missioner*, the recently-started monthly leaflet from the Cape Mount Mission, and do a most commendable job. Proof-reading in a foreign language that is not even a kindred tongue to one's own is no small feat.

WHEN THE Bishop of Nevada says, "We are building," there is nothing impersonal about the "we." While putting up the new chapel-hall at Yerington, Bishop Jenkins reports:

I am writing an issue of *The Desert Churchman* after a hard day's work in the desert heat. I confess that after handling lumber and driving nails all day my hand doesn't respond readily to my pencil.

This is the building toward which the Woman's Auxiliary last February appropriated \$1,000 remaining from the building funds of the 1931 U.T.O. Yerington, the seat of Lyon County, is a promising field for the Church's work. Deaconess Elizabeth C. Fracker will be transferred there as soon as the building is ready.

ONE OF THE chief causes for rejoicing in the Mountain Province of the Philippine Islands is the progress which recently has been made against the native medicine men. One of them became seriously ill and immediately began to offer sacrifices to the evil spirits as the source of all illness and misfortune. He was a sincere believer in the teachings which he had helped for years to pass on to those younger than he; so he was

quite puzzled when he found that he derived no benefit from the sacrifices.

He became progressively worse until it was quite evident that he would soon die unless something more effective were done for him. He then asked to be taken to the Sagada Hospital. There it was found that he had a very large abscess of the liver. An immediate operation was advised. Most surprisingly he consented, and now that he is well again he is one of the most ardent supporters of the hospital.

But the most interesting part of it is, perhaps, that shortly before leaving the hospital he told Dr. Hawkins K. Jenkins that he wanted to become a member of the Church, that he was no longer satisfied with worshipping evil spirits, and that he wanted to be baptized as soon as he was strong enough to walk to the church. Dr. Jenkins who recently left Sagada on furlough writes:

It is chiefly because he is so influential in his community that we are especially glad to have him decide as he has, but we are more especially glad because he reached his decision without anyone from the mission having tried to persuade him. It is real cause for rejoicing!

THE SPIRIT OF MISSIONS is endeavoring to help certain State libraries and historical societies complete their files of this magazine. There is at present a need for copies of Volume I. If any readers have copies of this first volume, for which they have no further use, we would be glad to have them for these important libraries. Copies should be sent to THE SPIRIT OF MISSIONS, Church Missions House, 281 Fourth Avenue, New York.

THE ELEVEN dioceses and one missionary district (Shensi) in the Chung Hua Sheng Kung Hui, the Chinese branch of the Anglican Communion, now have just over 64,000 baptized members. Fukien is the strongest in numbers, with more than 14,000. Shanghai is second, with 10,000. The three American dioceses, Shanghai, Hankow, and Anking, total 21,000.

Dakotas Honor Pioneer Missionaries

Niobrara meeting witnesses to success of Church's
Mission to Indians. Monument commemorating
half-century of work on Standing Rock is unveiled

By the Rev. G. Warfield Hobbs, D.D.

Editor, THE SPIRIT OF MISSIONS

ONE OF THE great privileges open to Churchmen who rejoice to see the Church at work in obedience to Christ's command is to attend the annual Niobrara Convocation held for our people of the Dakota Nation in one or another of the centers of this work in South Dakota. This was the recent privilege of the Editor of *THE SPIRIT OF MISSIONS*. As a result, his spiritual resources are enriched, his knowledge of missionary problems and achievement broadened.

The Dakotas gathered at Standing Rock Mission, in August, in the midst of a year of grave difficulty, yet splendid achievement. A larger number had been confirmed into the life of the Church than ever before in the history of the mission. There was evident in each of the three groups making up the gathering—men of the Convocation proper, members of the Woman's Auxiliary, and the several hundred who formed the Youth Group—a spirit of devotion and loyalty and courage which jointly defied the pressure of economic difficulty and the many problems which confront Indian peoples individually and collectively at this truly critical moment.

There are those who shudder in the presence of statistics but to a realist there is no more convincing barometer. Total offerings of the Dakotas in 1933 were \$3100. A year later, when the Dakota country and the West generally were stricken by a devastating drought with consequent poverty, this same total advanced thirty-three per cent to \$4100. This year (1935) with the effects of the drought only partially dissipated, with attendance much reduced by pressing

economic necessity, and with need for even greater sacrifice this astonishing total was met and exceeded. The Woman's Auxiliary presented \$2,383.47—an extraordinary achievement. The members of the Young People's Fellowship, a splendid group, conducting their affairs entirely in English, and by their very appearance depicting the new day that has dawned for our brethren, the American Indians, brought \$1,050.68. The men faltering a little nevertheless achieved \$546.97, while miscellaneous offerings amounting to \$121.85 brought the total to \$4,102.97; a total which for sheer capacity to strive and to give in the complete spirit of consecrated stewardship sets an example to all groups of Churchmen—men, women, and youth—throughout our whole communion.

THE FOUNDERS REMEMBERED

CONVOCATION evidenced a fine loyalty to the history and traditions of our Indian work among the Dakotas in many notable ways. Fifty years had passed since the evangelization of the first tribesmen under the apostolic leadership of Bishop Hare. The Indian people themselves chose chiefly to honor Bishop Hare, the late Rev. Philip J. Deloria, a Dakota chieftain and the first notable convert whose influence proved powerful in leading his whole nation to Christ, Miss Mary S. Francis, first principal of St. Elizabeth's School at Standing Rock Reservation, now advanced in years and residing in a restful haven in New York City, and Miss Sarah E. Olden, author of *The People of Tipi Sapa* and donor of a valued building in the St. Elizabeth's group, a most effective and distinguished



THE REV. VINE V. DELORIA

In animated conversation with Mrs. Annie Lambert, vice-president and interpreter of the Niobrara W. A.

friend of the Dakota people. To perpetuate the services of these especially, and of all those who through the half-century have helped bring Niobrara Deanery to its present success, the Indian people built and with the assistance of the Bishop, the Rt. Rev. W. Blair Roberts, dedicated a monument of native stone, petrified wood, and concrete, surmounted by the cross and bearing an appropriately inscribed bronze tablet. The monument stands in front of St. Elizabeth's Chapel, a few hundred yards from the line of a great transcontinental railroad and upon an eminence visible for many miles in every direction across the plains and strikingly silhouetted against the sky.

The Convocation remembered Miss Francis in resolutions of gratitude and instructed its secretary to send to her a telegram of greeting which began with a typically colorful figure of speech, "One thousand handshakes to Miss Mary S. Francis." In a later issue of THE SPIRIT OF MISSIONS we shall tell something of the history of this outstanding domestic missionary venture. The record bristles with names never to be forgotten: of Ashley and the fifty-

seven years among the Dakotas; of Burt, Clark (whose two sons today carry on his tradition of consecrated service); of Cleveland, Cook, Deloria (whose son for the third year was chosen by his Dakota brethren to be chairman of the Convocation); of Walker, and a host of others who have won a whole nation to devoted loyalty to Jesus Christ.

The continuing evangelistic fervor of the mission was evidenced during the



THE REV. AMOS ROSS

The oldest priest in the South Dakota Indian field, although now retired, is always an active participant in Convocation

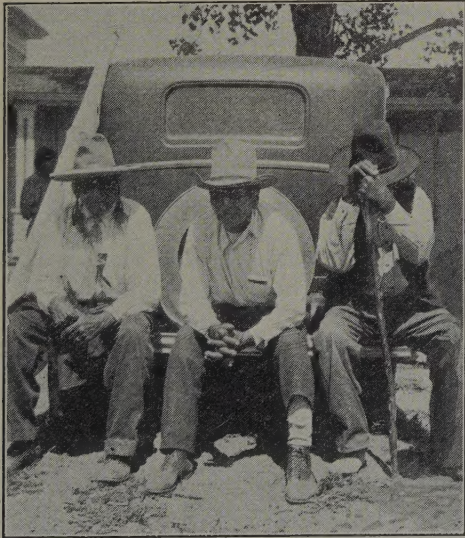
days of Convocation by the ordination to the diaconate by Bishop Roberts of Sydney Bears Heart of the Standing Rock Mission. Bishop Roberts also confirmed a class of seventeen Indians. Through these and every service there ran the thread of worship fervor. One must hear the Dakota people sing to catch the true ring of Christian praise; one must hear the resounding responses to feel the unity of the worshipping group; one must see a great congregation actually kneel (though the floor be but the weed-grown prairie) to sense that essential humility of approach to Almighty God in prayer which is a too-much-neglected teaching of the Church. Convocation thus is no round of wearying par-

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liamentary boredom; no droned sequence of routine reports; but a genuine spiritual experience, a tribute to solid Churchly teaching, deep religious conviction, and its joyous expression.

SOME LEADERS OF TODAY

THE CONVOCATION itself, which numbered twenty-seven priests and deacons, twenty-eight catechists and helpers, and twelve workers besides, most of them of the Dakota Nation honored itself by reëlecting the Rev. Vine V. Deloria, as its chairman (*Itancan*) and about his neck for the third successive year was hung the beautiful gold Niobrara Cross. No one could fail to wish that this young priest's father, long a leader in Christianizing his people, might have stood



SOME OLD-TIMERS

Representative of the older generation of Churchmen whose loyalty to Christ has been a distinguishing mark of the Dakotas

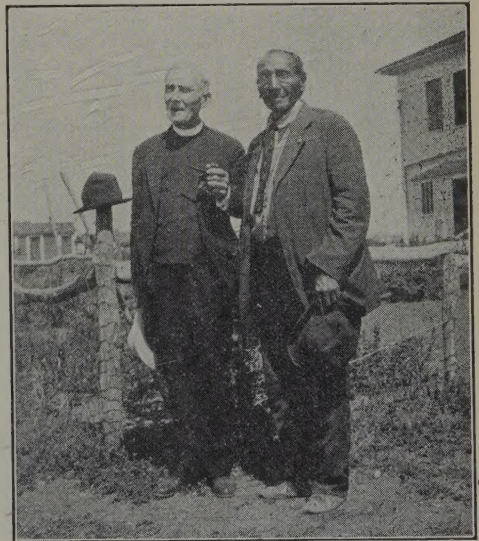
there with a father's pride at this fine moment in the life of a worthy son, or to hope that something of earth's unfolding history may add to the gladness of saints at rest. The Rev. Cyril Rouillard was reëlected secretary and again the onlooker cried his "How!" Which prompts a digression. One reason for the success of our Indian work in South Dakota is the long-time service of a capable

group who have surrounded the Bishops of the missionary district from the beginning. It was the saintly Deloria who set this standard:

"We want no men," he said, "to come tiptoeing through South Dakota. We want the kind of men who remain long enough to leave a full footprint."

Here again a bit of Indian rhetoric but its practical application produces the type of men of whom the Clark brothers and the Secretary of Convocation are typical. They are masters not only of the whole Dakota tradition and of the most intimate thought and feeling of the Dakota people but speak their language. The Christian ideal is that men shall lose their lives to the people they serve. It is unfortunate that we still have here and there "foreign missionaries"; it is not to these but to the men and women who achieve complete identification with the people they serve who do great things for Christ, and first among such equipment would seem to be the language of the people to be served.

The young people were a joy. Far removed were they from *tipi* and beaded moccasin, honored trophies of days that are rapidly passing. They were a group



THE REV. NEVILL JOYNER

For more than a quarter century a missionary to the Dakota people, with one of his Indian friends

of two hundred or more young men and women, many, home from teaching responsibilities, or from college, normal school, or high school. With happy enthusiasms they were present as Episcopalians. Their discussions were of ways and means more loyally to serve their Church, to enrich their lives through her worship and ways and chiefly through her sacraments. They were eager to win others to her banner and obviously regarded a knowledge of her and a developed power in her interest to be their chief concern. In worship itself their devotion was obvious and outstanding always was their love of the hymns of the Church and an untiring desire to sing. These young people will guide the destinies of Y.P.F. of Niobrara Deanery in the current year:

PRESIDENT—Lawrence Irving, Crow Creek Reservation.

VICE-PRESIDENT—Hazel Gilbert, Cheyenne Reservation.

SECRETARY—Chester Lambert, Rosebud Reservation.

TREASURER—Harold Jones, Springfield, South Dakota (grandson of the late Rev. William Holmes, a native priest of the Santee Reservation, Nebraska).

THE WEATHER "UNUSUAL"

PERHAPS A WORD about the weather ought to precede an account of the gathering of the Woman's Auxiliary. The Dakota prairies have a way of blistering the visitor in August. One is warned to prepare for 110 degrees and to equip himself with only the most diaphanous items in his wardrobe and then to steam his way as cheerily as possible through scorching days and sweltering nights.

Something slipped. The thermometer dropped to forty-nine in a night when a prairies gale and downpour tore to ribbons the great Auxiliary tent. All the usual glamor of Auxiliary sessions vanished and the women of the deanery found shelter from deluge and chilling winds under prosaic roofs. Nevertheless an undaunted spirit was there and several hundred women loyally keyed their activities to the whole program of the womanhood of the Church. It is report-

ed that when, sometime between 1878 and 1880, Bishop Hare persisted in organizing the Auxiliary, the Dakota women were suspicious of white contacts, hostile to Christianity, opposed to any change in their way of living. Undaunted, Bishop Hare organized the Auxiliary and had men elected its officers until the women saw the light. The superb missionary offering made by women today is testimony of the path they have trod since those far-away days of Bishop Hare and is an example of real missionary zeal. The Auxiliary rejoices in this leadership:

PRESIDENT—Mrs. Edward Ashley, Aberdeen.

VICE-PRESIDENT AND INTERPRETER—Mrs. Annie Lambert, Okreek.

SECRETARY—Mrs. Hazel Genesee, Okreek.

The significance of Niobrara Deanery and our Indian work in South Dakota is evidenced in the fact that almost one-half of the Dakota Nation are baptized members of this Church. Bishop Roberts and his people will proudly tell you that this is the largest proportion of any race or nation in the world belonging to the Anglican Communion. The nearly 1500 people who gathered for Convocation represented nearly all the ninety-seven chapels, scattered over nine different reservations, eight in South Dakota, and one, Santee, in Nebraska. One-half the clergy are Indians while about forty native lay catechists and helpers, receiving small stipends, supplement their work.

A COMPLEX PROBLEM

IT WOULD seem evident that if our approach to Indian people were confined solely to the Dakotas there would be obligation upon the whole Church to be acquainted with the kind of work undertaken, and to be sure that adequate resources for work and workers were provided. This however, is only one unit in the Indian work undertaken by our Church. We minister to many thousands of other Indians to be found under the jurisdictions of the Bishops of Duluth, Minnesota, both Dakotas, Utah, Wyoming, Arizona, and elsewhere. The task

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would be simplified if the Indian peoples presented a single problem. This is not true. In background, language, religious heritage, social and economic characteristics they are as different as are the nations of Europe and as divided as are East and West. It is unchallengeable that the evangelization of these people and the extension to them of the blessings of the Christian faith is at once the most compelling and difficult problem which confronts the Christian forces of the American home field.

This American Indian problem presses for the attention of American Christians at this moment in a most insistent way. The causes are in a sense political or at any rate centered in the administration of Indian affairs at Washington; they are social because of the inescapable unrest at this moment among all peoples and groups of people everywhere; they are economic because much of the structure of our Indian fabric is upon the point of revolutionary changes.

Leaders of our Church in this field keep open minds through this period of governmental experimentation. To most it appears that the time has arrived for a serious study of the situation and presently to a united effort to rally the whole Church to a new sense of responsibility so that adequate support may be insured for whatever work we undertake. Certainly in this last particular the enterprise falters. One hears with alarm that certain units of our Indian work are in peril of discontinuance; one notes the almost impossibly low stipends everywhere paid and grieves that opportunities are lost because workers cannot be provided. It is not to the credit of the missionary vision of the Church that in one jurisdiction just one Indian priest is at work covering eight hundred miles to minister the sacraments to our entire Indian communicant groups.

Future work for the Indian in the Northwest must adapt itself to the changing pattern of life of these peoples.



NIORRARA CONVOCATION DEDICATES MONUMENT TO PIONEER MISSIONARIES

Unveiled by the present Bishop of South Dakota, the Rt. Rev. W. Blair Roberts, a tablet on the side of the monument reads, "Erected to commemorate the fiftieth anniversary, 1885-1935, of the establishing of the Episcopal Church among the Standing Rock Dakotas by William Hobart Hare, D.D., First Bishop of South Dakota"

THE SPIRIT OF MISSIONS

For certain tribes the Government subsidy nears an end. For all tribes the responsibility of citizenship and the necessity for economic independence looms. Under the subsidy system the social existence and the economic life of the Indian centered in one spot. Villages were located where easiest livelihood from stream and bog and lake and forest might be had, security being in a large sense the product of Government largesse. Today Indian village and Indian home life are breaking down because economic necessity drives the manhood of the tribes to find work at distances from the old centers. Here the Church's new problem begins. Yesterday the chapel could easily be located in the midst of the Indian community and all his needs be served. Today this is less true. Tomorrow the tribal communities will have vanished.

Change was evident at Niobrara. There were tents but not a single *tipi*. Horses had almost vanished. Instead, automobiles of all sorts and patterns spurted volcanic eruptions of dust as scores of them flocked to the scene of the great gathering. There was a time when three thousand of the Dakotas happily thronged to Convocation. The shrinkage of fifty per cent in numbers is merely the evidence of changed economic necessities.

In the realm of education other grave problems confront the Church. Increasingly, Government agencies meet the need that only a little while ago was met chiefly by mission schools. In some instances, notably in South Dakota, the Church has discontinued efforts at formal education, using public school facilities for its children but housing them under Christian influences on properties near the schools. An example is St. Elizabeth's on the Standing Rock Reservation. Religious teaching in Government schools is possible. It would seem vital that the Missionary Bishops having this responsibility be generously equipped in men and means to make sure that there be a Christian approach to these children and young folk who need so tre-

mendously spiritual resources that shall insure to them abundant life.

Certainly in the spirit of Christ the Christian people of America will gladly face these difficult and insistent problems in a spirit of patience and courage and with such sacrifice as may be necessary.

A GREAT EXPERIENCE

YES, A GREAT experience was Niobrara. Each Churchman needs now and then to see the missionary forces of the Church at work. Even loyal hearts need to be fortified by evidence that the power of Pentecost to redeem all men everywhere is still aflame in the Church today. Niobrara convinces. One leaves with a heart full of gladness and with insistent prayer that the blessings of God, long outflowing upon this work and its workers, shall in increasing richness be vouchsafed.

Who could see these scenes, share this worship, and not remember a great leader so recently gone from us, Hugh Latimer Burleson, described by the tablet in his memory in Church Missions House Chapel as "Pioneer, Author, and Leader in the Cause of the Christian Missions." One remembered the very tones of love as he told of these Convocations in the past and remembered his own written words of them which have often been printed in this magazine. One saw in his successor the same high consecration, the same tireless energy, the same sincere oneness with his people that was his. With joy one saw also tokens of devotion flowing out to him from his Dakota people as warm, as sure, as the great love that flowed from them to the great Bishop we recall.

And finally we recall the eloquent guttural "How!" the Indian message of affirmation and assent, his convincing applause flung out so often with the resonance of a great Amen. His cordial greeting lingers and from this printed page we fling back from an unforgettable experience, our own "How!"

Additional pictures from the Niobrara Convocation will be found on pages 506-7.

Ninami Senju Settlement Changes Lives

Two habitues of Tokyo slums testify how they came to know Christ through the witness of the Rev. and Mrs. Y. Yamaguchi

By Mary G. Reifsnider

Editorial Correspondent, THE SPIRIT OF MISSIONS

SIXTY WOMEN with babies on their backs or on their laps, eight or nine children, ten or eleven young men, and about ten odds and ends of humanity greeted me at the Mothers' Meeting in the Ninami Senju Settlement, Tokyo. (See *THE SPIRIT OF MISSIONS*, October, 1933, pp. 537-42.)

Two years ago, such a meeting would not have been possible. No one would have come, for almost everyone had something to hide—from utter poverty to some kind of crime. They were suspicious of everyone. But no parent can see his children sick and hungry in body, soul, and spirit for long, without trying something. That something was the Emergency Kitchen started two years ago by the Women's Auxiliary of Holy Trinity Church, Tokyo, and still carried on by friends here and abroad. The love and care we gave the children there, brought understanding and trust. Since then, the people have come gladly.

The meeting began at eight. After a short service Mrs. Yakabu Yamaguchi, the capable wife of the clergyman in charge of the Settlement, announced that two men would speak on what religion was doing for them!

The first speaker said he had been a violinist in a café dance hall. He began to drink heavily and carouse; lost his position and after a while ended up in one of the tumbledown boarding houses in the slums. One of the children there urged him to go to the Settlement. "They can always help people there," she said. So he went. "No one in the world could think for one moment that Mrs. Yamaguchi is a beauty! (loud laughter and clapping of hands) but there is some-

thing in her face so beautiful that I can never forget it. She led me to Christ. Last Sunday I was baptized, and from now on I will play my violin to the glory of God; not for taxi dancers."

The next speaker had been a coal heaver. He was a tall, rather fine looking man. "I made good money and supported my family fairly well, but I got into bad company and began to gamble and drink. I could drink thirteen times as much whiskey as anyone else. It was fun to go along the street yelling and scaring people. It was fun to see my children cry and hide when I opened the front door. My wife would get down on her knees and plead with me to stop drinking and gambling. I'd shout at her, hit her, and chase her around until she ran off in terror. Then how I laughed!

"One cold, snowy night, I had no money but I had to have more drink. I started off determined to get some even if I had to steal it. I went by the Settlement House and peeped in to see if there was a coat or something I could take and sell. Before I had a chance to do anything, I was asked to come in and sit by the fire. I thought I might have a chance to pick a pocket as we crowded around the fire. The heat and the *sake* I had had, however, made me drowsy. I was soon fast asleep.

"The next morning I was awakened by some singing. I listened to it. Then to the reading of the Bible and the prayers. I was much interested. Later in the day I asked for help. Mr. Yamaguchi told me I must fast and pray until I was clean in heart. He said I could stay in the little room over the dispensary.

"It was awful for four days. Nothing but hot or cold water to drink, prayers, and Bible reading. I was crazy for *sake* or whiskey. My head went *fua fua* from lack of food. Still only hot and cold water, prayers, and the Bible. Then I had frightful pains in my 'honorable insides' . . . in fact my insides completely went to pieces. At the end of the sixth day, however, my head was clear and my interior swept clean. But my heart was still dirty. Three more days and I felt that even my wicked heart was clean.

"Today, the tenth day, I have had a little gruel. Tonight, I stand before you

clean in body and soul. Pray for me . . . that I may keep so. Pray for me that I may be a good husband and father. Pray for us that we may start a Christian home."

A simple story . . . simply told. One that everyone in that roomful of "children of circumstance" understood only too well, by experience.

As I looked at that sea of faces . . . some so cruel, cunning, sordid, or hopeless, and then at others so changed by human and divine love, I had the answer to the question in my heart, Is it worth while?

Point Hope Mission Remembers First Missionary

By the Ven. Frederic W. Goodman

Archdeacon of Arctic Alaska

THE FORTY-FIFTH anniversary of the landing at Point Hope, Alaska, of the Rev. John B. Driggs, M.D., the first missionary of this Church to the Eskimos, was marked by the blessing on August 4, in St. Thomas' Church, Point Hope, Alaska, of an oak credence, the gift of the Delaware diocesan branch of the Woman's Auxiliary.

A brief glance at the history of the early days of the mission makes a comparison with present conditions which is full of encouragement and thankfulness. Times and circumstances have greatly changed the lot of the Eskimos since the day when Dr. Driggs landed at Point Hope. It was the urgent pleading of Lieutenant Commander Stockton of the U. S. Revenue Cutter Service that stirred the Church to action and inspired Dr. Driggs, a Baltimore physician, to offer himself for service among the Eskimos. Captain Stockton had made a cruise along the Arctic coast in the summer of 1889. At Point Hope he found the Eskimos in a deplorable condition resulting from their contact with the white men of the whaling ships. Like the Good Samaritan Dr. Driggs came along pouring in the wine of antiseptics and the oil of healing and rescued the remnant of this dying race. On this nucleus the Church has built up the present civiliza-

tion with its moral and social implications.

Dr. Driggs began his work of beneficence in August 1890. Five years afterwards, on November 30, 1895, Bishop Rowe was consecrated first Bishop of Alaska. When Bishop Rowe penetrated as far as Point Hope Dr. Driggs presented six Eskimos for confirmation. They were the first fruits of the thirteen years' work of Dr. Driggs. In July, 1935, Bishop Rowe made his tenth visitation to Point Hope. He confirmed thirty-two candidates there and sixty-two at three other stations served from Point Hope—Kivalina, Point Lay, and Kotzebue.

In 1908 Dr. Driggs was retired from the work of the mission. He built a little home farther north on the Arctic coast beyond Cape Lisburne and there he lived until 1914 when he became ill. Word reached Point Hope, and the Rev. A. R. Hoare, who had succeeded Dr. Driggs, went north to render help. It was decided to remove him to Point Hope where he could be more easily cared for but Dr. Driggs died on September 21 in the dog-sled which was carrying him to the mission. It was then decided to turn back to Cape Lisburne and bury him near his last home. There he lies today in a lonely grave in the shadow of Cape Lisburne.

Samurai's Daughter Dedicates Life to God

Utako Hayashi's path led from Buddhism through Confucianism to a surrender to Christ and a life devoted to the welfare of the Japanese

By the Rev. J. Kenneth Morris

Rector, Church of the Resurrection, Kyoto, Japan

PART ONE

UTAKO HAYASHI was born on December 14, 1864, the daughter of a samurai, who served a daimyo of the House of Doi. This feudal lord held sway in the Province of Fukui on the west coast of the Island of Honshu, Japan. Utako's home was on a quaint street in the small town of Ono. As a samurai, her father carried on no business, but derived his income from the bounty of the daimyo. If the territory of the lord prospered his retainers shared in the prosperity; and in times of adversity, endured the taste of poverty.

When Utako was three years of age, her mother died. Her father soon married again; but the grandmother cared for Utako. The father was not religious; but the grandmother, an earnest Buddhist, gave zealous attention to the gods and the spirits of the ancestors. She studied the *sutras* faithfully and taught the little girl to read them. Morning and night they went before the family shrine in which were the idol and ancestral tablets to offer their daily homage of devotion. As she grew older, Utako would help her grandmother arrange the flowers on the god shelf, and in the worship read the *sutras* and strike the little bronze bell, keeping up a rhythm as she read in a monotone. The grandmother was very strict, requiring prompt obedience and a

severe decorum. She faithfully instructed Utako in the trinity engraved on the heart of Japanese womanhood: loyalty, honesty, and chastity.

In the spring there always came the joyous time of the Doll Festival, the delight of every Japanese girl. No home is too poor but to celebrate in some fashion this festival. Utako's home, which was an ancient and substantial one possessed many rare old dolls handed down from generation to generation. These dolls were never played with, but were kept each in a specially made box and brought out only at the time of the festival.

Their kimonos of rich silk brocades were skillfully made by hand, correct in

every detail as to the style of the period represented. At the time of the festival the dolls were arranged on five steps covered with red cloth. The two finest dolls, the Emperor and Empress, were placed on the top step, and next in order were three court chamberlains, five court musicians, three strange dolls, one to laugh, one to cry and one to show anger, two samurai, and at the bottom artistically fashioned doll furniture lacquered in black, red, and gold. On the second step also were offerings of small cakes, white, red, green, and yellow, placed conventionally to form a pyramid. The dolls thus properly set forth, friends



UTAKO HAYASHI

THE SPIRIT OF MISSIONS

were called in to admire them, and the children would play before them. Utako loved her dolls dearly and was careful to see that they were not mishandled or soiled.

At the age of seven, Utako entered a primary school in Ono. She was a precocious child and studied very hard. During these primary school days, she began to lose interest in Buddhism. When she studied, even in an elementary way, about the world and creation she could not harmonize the Buddhistic teaching of her grandmother and the instruction of her school-teachers. She was quite upset, but did that which was most natural, followed what seemed real to her and gave up Buddhism. Of course, out of respect for her ancestors, she would worship with the family before the home shrine, even occasionally go to the village shrine and temple and bow reverently; but school had taken from her a religious attitude towards them leaving her with a great hunger.

As she grew older the Confucian idea of Heaven seemed to satisfy her religious needs. This was taught in the course on ethics. She understood Heaven to have great power and to be able to see all men. Even one's daily life was known to Heaven, and from Heaven nothing could be hid. Heaven was the protector of all people, the nation, and, indeed, of the whole world. Saigo, one of the great Japanese sages, wrote:

The way is the Way of Heaven and Earth; man's place is to follow it; therefore make it the object of thy life to reverence Heaven. Heaven loves me and others with equal love; therefore with the love where-with thou lovest thyself, love others. Make not man thy partner but Heaven, and making Heaven thy partner do thy best. Never condemn others; but see to it that thou comest not short of thine own mark.

Upon the basis of such teaching, Utako learned to pray to Heaven, and finding great joy in prayer her spiritual needs were soon satisfied. But whenever she thought of the innumerable Shinto gods she became confused. No one gave her, perhaps no one could, a clear, intelligent conception of their meaning. Nor did

she derive much satisfaction from the *sutras* or from Buddhist teaching. Her religion, for many years, was to be only that expressed by the vague term Heaven—trust in Heaven and prayer to Heaven.

After completing her primary school course Utako entered a normal school in the City of Fukui. This was a most unusual experience for a girl in those days. It meant that she went away from her home to a strange city to live among strangers, and strangest of all, to live in a dormitory. It is difficult to realize the courage it took for her to take such a step. There were months of preparation and discussion. More than once the whole plan was dropped and taken up again. What would the neighbors say? Would a girl be safe in such a place? What would she learn? Was it right for women to have a higher education? Some of her friends and relatives denounced the plan sternly declaring she should be content to marry and bear her husband children. But Utako was little moved by these arguments, and her father, though afraid to speak too freely about it, was secretly proud that his daughter showed such courage. So it was settled finally that she should go.

The boarding school opened up to her a new world. She found joy and inspiration in the intimacy of the dormitory life, and studied more earnestly than ever, with the result that she soon stood first in scholarship. For this she received a singular honor. At that time the great Emperor Meiji visited Fukui. No greater event could happen to any city. As he proceeded through the streets, the people bowed to the ground, none daring even to look at him. Being a patron of learning, he sent one of his chamberlains, Count Okuma, to the normal school, and Miss Hayashi was chosen to welcome him in the name of the students, and received from him a reward. Count Okuma never forgot Miss Hayashi, and in later years, when she often met him, he would recall the time he visited the school, quoting the proverb, "Genius displays itself even in childhood." He became a warm friend and in after years helped substantially with her work.

DURING THESE school days Christianity first penetrated to Fukui: missionaries and Japanese Christians began to come, opening Sunday schools and preaching to any who would listen. But as all education in Japan was secular, religious education being prohibited in the schools, the students of the normal school had little interest in religion, and were not the least concerned with a western religion proclaimed by unknown persons. Nevertheless, a few students, out of curiosity, went to hear the Christians; but Utako would not go at all. What little she knew of Christianity caused her to consider it a purely foreign faith which had no place in Japanese culture. She thought that one would be far better off not even to hear anything about it; so she continued to direct her moral life by the study of Confucianism.

Miss Hayashi finished her normal school course in July, 1880, with high honors, and at once became a primary school teacher in her native town of Ono. This, too, was unusual for a woman, especially the daughter of a samurai, for to earn one's living violated samurai tradition. But old Japan was changing rapidly, and Miss Hayashi could see no

logic in the samurai tradition. Her people were no longer living under the old system, she reasoned, and one had to find resources for one's living expenses, and certainly teaching was honorable. So she resolutely determined to follow her chosen career.

But it was not for long. Three years later her family arranged a marriage for her with a cousin. But within a year, during which time she continued teaching, the marriage failed, and she was sent back to her people, forced to leave a fifty-day-old baby. It was heart-breaking; not that she loved her husband, she had not married for love, it was only the usual marriage arranged by the families, but to give up her child and be sent home unwanted, that was bitter. And fate showed no mercy; shortly after, the baby died. The darkness of death and aching loneliness pressed upon the young mother like a great mountain boulder from under which there seemed to be no escape, forcing her to resolve that she would never again be wife or mother, but would give her life in caring for her father.

The family finances were not good, and in that very year she was com-



DOLL FESTIVAL—THE DELIGHT OF EVERY JAPANESE GIRL

Utako Hayashi had many rare old dolls, possessions of her family for generations, before which she and her little friends played during the annual festival

pelled again to seek her own living. Once more she decided to become a teacher and went to Tokyo for further study and to seek a position. But there was no opening anywhere. For a year she managed somehow to live, then all her resources disappeared, leaving her destitute. Throwing herself upon the mercy of Heaven, she pled with tears that some way be opened for her. Does God hear the prayers of non-Christians? Surely He heard Utako's prayer that day! Almost immediately she heard of an opening in a Christian school. But she hated Christianity and refused at once even to consider work in such an institution. She might be destitute, but not that destitute!

Now it so happened that she had a friend in Tokyo whom she decided to visit in order to save a few days' expenses while she thought things over, and a Christian woman, also, was a visitor there. She was a member of Christ Church, Tokyo. Did she know of a position? Yes, she was teaching the wife of a missionary whose daughter needed a Japanese language teacher. Again Christian work! Was every road to lead to Christian work? But, being desperate, and not having money even for food, she felt she had better compromise her feelings and at least try the position. The friend took her to the Rector of Christ Church, who gave her a letter of introduction and sent her to the offices of the American Church Mission.

Never having known a foreigner, she went with great trepidation to a strange foreign style building and called timidly. No one answered. Upon calling in a louder voice, the door opened and to her amazement there stood a foreign man with a long beard, whereas she had expected to meet a young woman; the man was no less surprised for he was expecting a man teacher. Utako, who had never talked with a foreign man, was greatly distressed. What should she do? She was about to flee, when to her surprise

the man spoke very politely in Japanese, asking her to come in. Her heart beat so rapidly and loudly that she felt sure he must hear it, but bravely she entered. The man was the saintly Bishop Williams. Only a moment in his presence and she was at ease feeling that there was something very kind, reverent, and noble in this bearded foreigner. Saying he would have to examine her a bit before he could employ her as Miss Verbeck's teacher, he asked her to read the eighth chapter of St. John's Gospel, and tested her with difficult Chinese characters, after which he was quite pleased and said he would show her the way to Miss Verbeck's house. As they were leaving his office, he gallantly stood aside to allow her to go first. As it is contrary to Japanese custom for women to have precedence over men, she was much embarrassed, but also greatly impressed understanding at once that Christianity taught respect for women.

Miss Verbeck was a teacher in St. Paul's University. She showed such great sympathy and kindness to Miss Hayashi that the latter began to wonder why she had ever hated Christianity, and soon found her prejudice to be without foundation. Then one Sunday she decided to attend Christ Church. Bishop Williams preached. Miss Hayashi listened very attentively, and, although the Bishop's Japanese was not very good, she understood that he was saying, "There is but one God. He is the Creator of heaven and earth." "This," she thought, "fits in quite well with what I have learned about Heaven in my Confucian studies." He went on, "God is our Father. He rules everything. We are His children." Miss Hayashi thought, "Oh, Heaven! Creator! My Father! All people are my brothers and sisters! Then there are no foreigners or Orientals, but all are members of a world family. If that is Christian teaching I must know more about it."

(To be continued.)

A report of the House of Bishops meeting, November 5-7, in Houston, Texas, will appear in the December issue.

He "Buried" His Talents in China

Samuel Schereschewsky, the Lithuanian boy
with a flair for languages who became a Bishop,
gave China the Testament in its own tongue

During the current observance of the four hundredth anniversary of the publication of the first Bible in English, it is fitting to remember one who helped give the Bible to another people. The accompanying sketch of Bishop Schereschewsky is based largely on a recent article by Edwin W. Smith in the Australian Board of Missions Review.

1 1 1

"LET US NOW praise famous men," says the First Lesson for the Eve of All Saints' Day. It has become unhappily characteristic of the Episcopal Church that with few exceptions there are no biographies of its great missionaries. This is the more regrettable because when we think of our great men at all, we tend to think of them as old and feeble; we forget or we know nothing of the years when they were young, strong, eager, marching out upon the world to do valiant and often heroic service in hard and lonely places, and we lose the inspiration of their youth.

For instance, Bishop Schereschewsky.

His name is 118th in the list of Bishops. He was born in 1831, consecrated third Missionary Bishop of Shanghai in 1877 on the Eve of All Saints' Day, resigned in 1883, died in 1906. Behind those dates lies a unique and astonishing life.

In Lithuania, in the town of Taurogen, early in the nineteenth century, the Jews were exposed to severe civic and social disabilities. To one of these persecuted families, named Schereschewsky, there was born in May, 1831 (the exact date differs in different accounts), a son, Samuel Isaac Joseph. These three Old Testament worthies, summoned to sponsor the little Lithuanian baby, may well have been proud of their namesake as

they followed his career, but it did not begin auspiciously.

His parents died when he was very young. He went to live with a relative, a fairly prosperous timber merchant, but he was unhappy and at the age of fifteen he went off to make an independent living. Wandering over Russian Poland and Germany, he studied where he could and tutored in Jewish families. For a time, studying in Frankfort, he lived on a loaf of bread a day, one-third for each meal. He was a brilliant youth. At eighteen he was writing Hebrew poetry and he had extraordinary talent for languages.

He migrated to America in 1854 and in 1856 he entered, of all places, the General Theological Seminary, but within those two years a tremendous change had taken place in him. Long before that time and far away on the Malabar Coast of South India, a black Jew, a learned rabbi, had translated the New Testament into Hebrew to use as a tool against the Christians. Somehow, a copy of this Hebrew Testament came to young Schereschewsky and deeply impressed him. Then it happened that soon after his arrival in New York, while he was supporting himself as an itinerant glazier, going about with panes of glass to replace windows, he became friends with a Jewish Christian missionary, G. R. Lederer. On a certain evening at Passover services in the missionary's house, the truth broke fully upon Schereschewsky and his baptism followed soon after.

He was urged to continue his studies because of his skill in languages, and he entered the General Seminary. He did not graduate, but so brilliant was he that on completing his course, he was urged to remain on the faculty. Whereupon

he amazed his friends by announcing his intention of going to China as a missionary.

"What!" they said, "Bury your talents in that country?"

"I want," he said, "to go to China to translate the Bible."

So the young Jew, speaking Polish and German and Russian, with a seminary course in English, went out to translate Greek and Hebrew into Chinese. During the voyage to China in 1859 he made such progress with the language, under the tuition of Bishop Boone, that on his arrival he astonished the native teachers by producing a composition in good classical Chinese. For two years more he studied in Shanghai, and then went to Peking to begin the translation that was to be his life work. Within eight years he had translated the Old Testament into Mandarin.

The first Bishop Boone's great episcopate of twenty years was followed, after two years without a Bishop, by a decade under Bishop Williams who had a somewhat appalling jurisdiction as Bishop of China and Japan. When this generous bishopric was divided, in 1877, Schereschewsky was consecrated Bishop of Shanghai, on the Eve of All Saints' Day. His jurisdiction extended away up the river to the further boundaries of the present Diocese of Hankow. It was Bishop Schereschewsky who established

the present St. John's College in Shanghai where preliminary work had been done by the two preceding Bishops.

And then, while he was up the river, overseeing the erection of a church in Wuchang, in 1881, he had a sunstroke from which followed a disease of the spine and the almost total paralysis which remained with him for twenty-five years until his death.

At first it was hoped that he might recover his health. There was a long and patient struggle with treatments and cures in Switzerland, without avail. He resigned his bishopric but returned to China quite undaunted to continue his translations. It has been said that the only part of him that was alive was his brain, his great heart, and one finger of each hand. He was lifted from bed to a chair in the morning and back at night.

Every amateur typist who uses two fingers may well remember and revere this paralyzed man who year by year tapped out his translation in Roman script and supervised its transliteration into Chinese characters by Chinese scribes. He revised his first Mandarin Old Testament and did the whole Bible in another dialect (calling the result the two-finger Bible). His versions were published by the American Bible Society. He also translated the Prayer Book. He was translating the Apocrypha when "death released him for other service."

"When of Ability, to Leave Bequests"

"I FEEL RATHER happy," writes a parish priest, "to think that one of my men has remembered the missionary program of the Church in his will. I hope that others will do likewise. A great many here will say 'Why didn't he leave that money to the parish?' But Dr. —'s vision of the Church was not limited to the parish. He lived for the whole Church and was as keenly interested in what the Church was accomplishing in Tokyo as though it were a parochial project."

Recently there came to the Treasurer of the National Council the regular semi-annual income from a trust created by

another man who also had heeded the Prayer Book rubric, "... to make wills ... and when of ability, to leave bequests for religious and charitable uses." For forty-five years the income of this \$20,000 trust has regularly aided the missionary work of the Church at home and abroad. Thus the donor perpetuated his giving to the Church.

Others have made similar bequests to the missionary work of the Church as a glance at the Annual Report of the National Council will show. These gifts set an example for all living Churchmen—"When of ability, to leave bequests for religious uses."

Read a Book

Recommended by Elizabeth McCracken

Our guest contributor this month, Elizabeth McCracken, is the distinguished literary editor of The Living Church. She commends a book, *Mediaeval Legends of Christ*, which many readers will find of particular interest as we approach Advent and Christmastide.

SIR JAMES FRAZER once said that missionaries had unsurpassed opportunities of gathering legends and variations of legends direct from the fields in which they flourished. The folklorist seldom has a tenth of the time at his disposal in a particular field that the missionary has. Nor has he the intimate contacts with the people therein that the missionary may have. It was a cause of wonder to Sir James that missionaries "so infrequently brought home with them any systematically collected and arranged garner of legends." Perhaps the reason is that, with many of us, an interest in legends is an incident of childhood, like the interest in fairy tales.

It was different in the Middle Ages. People then delighted in legends: to hear them and to create them. A surprising number of these legends were associated with religion and the Church. Dr. A. S. Rappoport has made a study of a group of those which were best known and most loved in mediaeval days. His book, *Mediaeval Legends of Christ* (New York, Scribners, \$3), will delight folklorists. But it will do more than that for Church people, whether missionaries or workers in other fields of the Church. These legends show what simple men and women believed about the nature and power of Christ; they show, moreover, the readiness to believe in the supernatural which is inherent in children and the childlike. For these qualities alone, *Mediaeval Legends of Christ* is an invaluable anthol-

ogy. It is important also because of its scope. In its 312 pages are included not only the familiar legends of our Lord, but a very large number of other little known legends of Him—legends which Dr. Rappoport has gleaned from many sources. His bibliography alone fills three and a half pages of small type, and has in it books in many languages.

But the chief value of the book is in Dr. Rappoport's interpretation of his material. Thus, he says:

The spirit of religion, of the Christian and the Jew, of the Moslem and the Buddhist, can perhaps be gauged better from the popular legend and the folktale than from the dead letter of the law or ritual.

He points out also that the devout people of the Middle Ages could not be satisfied with the "scanty statement in the Gospels" concerning the Child Jesus; and thus "legend has woven a web of gold and azure round His childhood and invented wonderful tales and lovely anecdotes respecting His boyhood." And here in this book are many of those "fair lays." From the Arabic *Gospel of the Infancy*, from the Provencal *Gospel of the Infancy*, as well as from the better known *Gospels* of Thomas and pseudo-Matthew, some of these tales are taken. Others are from the popular ballads of the English people and the *Gesta Romanorum*. They do reveal what the people thought about the Holy Child: that He was pitiful and compassionate, gentle and courteous; and, strangely, that He was already filled with and exercising the power which the Gospels attribute to Him after His baptism. He was still, however, to these simple people, a child. For example, in the several miracles in which the Child Jesus brings the dead back to life, the mediaeval legend says in conclusion, "And then Jesus left the

place and went to play with the other children."

Similarly, the legends of the Ministry, of the Passion, and of the Great Forty Days after the Resurrection show that people believed all that the Gospels could tell them; and that, in their reverent brooding upon the Gospel stories, other human needs not mentioned there came before their minds. They saw Christ as the great answer to every little question as well as to every great question. And the legends sprang up. They tell us much, about those who heard the stories and their teachers who told them. Even the most fantastic legend is true in spirit; it testifies to the all-embracing care of Christ for man.

We find here, of course, the tales of animals and trees and flowers which were in the Holy Land. They saw Christ, or He touched them as He passed; and they were changed. And we find the legends which are the heart of the romances of the Middle Ages. Great diversity characterizes the legends; yet one uniting characteristic binds them together: God in Christ, working all wonders.

Dr. Rappoport traces the changes by which legendary material older than Christianity has been transmuted into a story of Christ. He explains a series of reshaping. But it is the strength of his

book that it shows how gladly man receives the tidings of the Coming of Christ.

A STUDY OF LEISURE

L UCKY IS THE community which can have its leisure as accurately and intelligently analyzed for it as has Westchester County, New York, in *Leisure: A Suburban Study*, written by George A. Lundberg and others (New York, Columbia University Press, \$3). Registering the results of an intensive two-year study of the leisure and recreational behavior of a suburban people, the book offers a happy blending of sociological insight and objective research.

A revealing chapter on The Church and Leisure makes particularly interesting reading to Churchmen, not only because of the predominance of the Episcopal Church among non-Roman Churches in Westchester County, but because of its challenge to "the efficacy of institutionalism." The authors feel "that the suburban church has perhaps more of an interest in leisure than any other suburban institution."

The volume not only provides a clarification of recreational goals for a progressive and favored county, but also sets a high standard for similar studies in other communities.—C. R. B.

1836—A Century of Service—1936

JANUARY 1936 marks the completion of a hundred years in the life of THE SPIRIT OF MISSIONS. The Editors are planning to mark this occasion with a special anniversary number in January. In anticipation of this event the Editors have received letters from many subscribers who have read the magazine for twenty-five, thirty, fifty, and even sixty years, and hope that other long-time readers will write to us. Among the many interesting features of these letters one significant fact stands out. Almost every letter reveals that the writer first became interested in THE SPIRIT OF MISSIONS as a youth through a gift subscription from an older friend. As the magazine enters its second century of service to the cause of Christ and the expansion of His Church throughout the world, we hope that many of our older readers will bring the magazine to some young friend through a gift subscription. A host of such subscriptions will mean much not only to the magazine next year, but to the Church's Mission for many years to come.

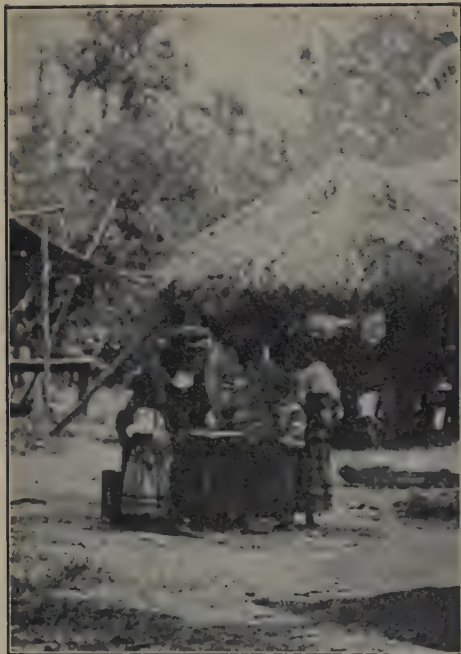
The Spirit of Missions

PICTORIAL SECTION



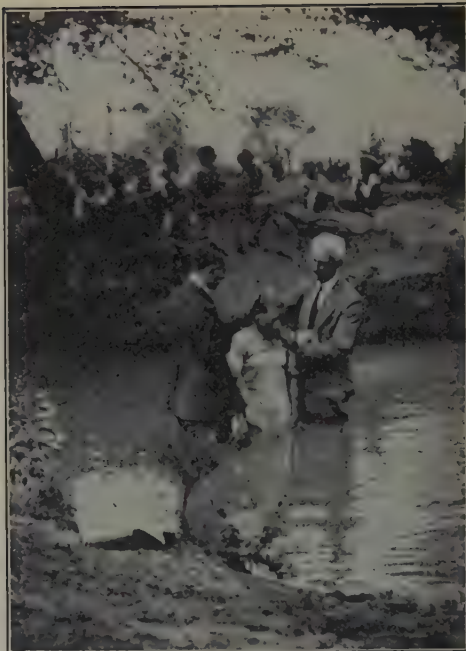
A VILLAGE DAY SCHOOL IN THE VAI COUNTRY, LIBERIA

These little schools begun in several villages are an important part of a notable evangelistic advance among the tribal peoples immediately north of Cape Mount. The village furnishes the schoolhouse, teacher's dwelling, and rice and palm oil for the teacher. The mission provides the teacher and necessary equipment. (See THE SPIRIT OF MISSIONS for April, page 160)



AMONG THE SEMINOLES

Deaconess Harriet M. Bedell is an indefatigable visitor among the Indians in the Everglades of Florida



RISEN TO NEW LIFE

Church Army Captain assists at a baptism in a farmyard creek in Marshall County, Alabama



OUTDOOR EUCHARIST, YOUNG CHURCHMEN'S CONFERENCE, KORIYAMA, JAPAN

At a two-day camp meeting the youth of the Yamato churches sought to enrich their own Christian lives. Campfire talks were also held with many non-Christians of the neighborhood in attendance



THE REV. R. HEBER GOODEN

A recent much needed addition to the Church's missionary forces in Cuba. (See page 483)



DR. JANET ANDERSON

In charge of the Sagada Hospital during the absence on furlough of Dr. Hawkins K. Jenkins



CANDIDATES FOR BAPTISM AMONG THE SEMINOLE INDIANS OF FLORIDA

Among the five families which Deaconess Bedell is preparing for entrance into Christ's Body, there is a member of the Seminole Indian Council. The Seminoles have no chiefs but are governed in all tribal affairs by the council

Sheng Kung Hui Holds First Co



Early in July eighty Churchmen and women, principally from the Dioceses of Anking and Hankow, gathered at Kuling for the first summer conference of the Church in China. The success of the conference was due largely to the energy of the Rev. Robin T. S. Ch'en. The Bishop of Honan, the Rt. Rev. Lindel Tsen, was conference chaplain. Other members of the faculty included Miss Venetia

ence for Church Work at Kuling



Cox, Mrs. D. T. Huntington, the Rev. Newton Tsiang, and Bishop Gilman. Financially the conference was made possible by gifts from friends in the United States who were eager that the Church in China might realize its long desired ambition to have a Church conference. The meeting in Kuling was truly an epochal event in the life of the Chung Hua Sheng Kung Hui



BISHOP ROBERTS WITH HIS CLERGY OF THE NIOBRARA DEANERY
Included in the group are some of the Church's most distinguished apostles, both Indian and non-Indian, to the first Americans. The Missionary Bishop of South Dakota, the Rt. Rev. W. Blair Roberts, is at the extreme right



MRS. R. D. HABERSHAM FILMS THE NIOBRARA CONVOCATION
Mrs. Habersham has shown her missionary motion pictures to enthusiastic Church groups throughout the country. This summer she invaded the Indian country to add reels of this significant work to her already extensive repertoire



INDIAN YOUTH GATHERS AT THE MEETING OF BISHOP ROBERTS' INDIANS

The young people who came together at Standing Rock made an offering of more than a thousand dollars. They are eager to win others to Christ and devoted themselves to serious discussions of ways more loyal to serve the Church



MOANALUA MISSION, THE CHURCH'S NEWEST CENTER IN HAWAII

This group comprising Hawaiians, Japanese, Chinese, and Caucasians, was developed during the past year under the direction of W. Don Brown, an exchange student from Occidental College to the University of Hawaii, and a postulant for Holy Orders

SANCTUARY

I wait for the Lord . . . more than they that watch for the morning.

WHEN A CHRISTIAN intercedes he is sometimes like a watchman on a tower. He sees the country close at hand, then a little farther away, and then in ever widening circles out across the world. Sometimes, when he feels a bewildering, almost overwhelming, confusion of trouble, necessity and difficulty, it helps to sort things out in some such way.

LET US PRAY for our own spiritual life, for a deepening sense of God's holiness and of his presence.

For the life of the Church in our parish and in the parochial organizations, that the indifferent may be won, the lapsed brought back, and all the parish activity strengthened; and for the Every Member Canvass.

For our diocese and all diocesan work throughout the Church; for new Bishops and for dioceses without a Bishop; for the working out of plans made in the House of Bishops.

For our country and for all the nations and Governments of the world in this critical time; for peace on earth, and for all rulers, that they may have "grace to execute justice and to maintain truth," that they may have wisdom to know and strength to do the will of God; that the people of all nations may learn to live "in the true faith and fear of God, and in brotherly charity toward one another."

For the unity of the Church throughout the world and for that peace which the world cannot give.

FINALLY, YE SHALL yield unto God most high praise and hearty thanks for the wonderful grace and virtue declared in all his saints, who have been the choice vessels of his grace and the lights of the world in their several generations; and pray unto God, that we may have grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting.

Lord of our life, and God of our salvation,
Star of our night, and hope of every nation,
Hear and receive thy Church's supplication,
Lord God Almighty.

Lord, thou canst help when earthly armor faileth;
Lord, thou canst save when deadly sin assaileth;
Lord, o'er thy Rock nor death nor hell prevaieth:
Grant us thy peace, Lord!

Our Church Has Mission in Caribbean*

Good beginning has been made in West Indies and Mexico but everywhere effects are apparent of repeated reductions in appropriations

By the Rev. B. H. Reinheimer, D. D.

Executive Secretary, Field Department, National Council

AFTER A FEW days in the West Indies the traveler or student begins to see that most of the social problems are threefold. This provides the explanation of much of the past and the present and probably is the key to what will take place in the future.

This threefold situation applies first to race. The American Indian element that survives in continental South America and prevails in Mexico is negligible. The Indians of the Antilles were practically exterminated before the end of the first century of Spanish colonization. To replace them as slaves, Negroes were introduced from Africa and the Negro has come to dominate the area more than in any other region in the Western Hemisphere. Today the Islands are to be arranged not as the Republics of South America with respect to the degree of mixture of European and Indian blood, but upon the basis of the degree of mixture of Negro and European stock.

The population of the Caribbean Islands is somewhere between twelve and fifteen million people. The percentage of pure white European and North American stock cannot be greater than the two and one-half per cent given as the prevalence of Indian blood in Argentina. The typical native of the Spanish-speaking islands who thinks of himself as a Puerto Rican, Dominican, or Cuban, is of mixed Spanish and Negro descent. No such amalgamation of white and black has taken place in the British West Indies. If we are inclined to arrange the island populations in a series on the

basis of color, we must place Haiti as the blackest at one end and Puerto Rico or possibly Cuba as the fairest at the other.

Linguistically the population of the islands presents a threefold pattern of Spanish, French, and English. The French-speaking Haitians constitute a numerical fourth of the Caribbean community and for the most part they remain in Haiti. A few thousands of them were attracted to Cuba as field hands during the sugar boom and some of them may be permanently stranded there. Many also find seasonal employment in the sugar cane fields of the Dominican Republic. Our visit there came just as the cutting of the cane for the spring of 1935 ended. The day we drove with the Rev. A. H. Beer from San Pedro de Macoris to Santo Domingo City we saw many *camions* loaded with Haitian laborers setting out on the return trip to Port au Prince.

English is the speech of another fourth of the Islanders. This is due to two hundred years of British rule in the Bahamas, Jamaica, and the Lesser Antilles combined with the strong American influence in Puerto Rico and Cuba. The English-speaking West Indian has provided a modern diaspora for the American Mediterranean. As a cheap laborer he has borne the seeds of the English language and of Anglican Christianity to every island and every region whose shores are washed by the Caribbean. This accounts for the speech of half of the peoples of the West Indies. Spanish is the mother tongue of the other fifty per cent, which includes the citizens of the Dominican Republic, Puerto Rico, and Cuba.

The religious situation is also three-

*This is the second article in a special series on the Church's work in the Caribbean area. The third article will appear next month.

fold. First there is Spanish Roman Catholicism and its history in the Islands has been pretty much as it was on the mainland of Central and South America. French Roman Catholicism is of a piece with it. It has been summed up by John A. Mackay in *That Other America*:

Culture flourished in Spanish America two hundred years before it became a serious occupation among the English colonists in North America. A university was founded in Lima a few years after the conquest of Peru. Another great center of culture grew up in Mexico City, to which eminent priests and monks made signal contributions. It was such men who introduced new methods of agriculture and new food crops and new fruits from the Old World. They stimulated local arts and crafts and introduced new ones. Let it never be thought that Spain made no noble and beneficial contribution to life on this continent. However severe the strictures we must direct against so many of her policies and so many of her representatives in the New World, and however much of a travesty of Christianity was the form of religion that her official religious leaders brought with them across the western ocean, the balance sheet is by no means altogether unfavorable to her great name in history.

Anglican Christianity has had a larger place in the West Indies than in any other part of Latin America. The venerable Society for the Propagation of the Gospel began its work there as early as 1715. Its only earlier work was that in the Thirteen Colonies.

Today there are over 600,000 baptized persons on the registers of the six dioceses of the Province of the West Indies and after more than two hundred years of missionary work the British societies are still spending forty thousand pounds annually. The Unified Statement of the societies for 1934-1935 sums up the situation in these words:

The colored element in some parts of the world is avoided and despised; colored people in the West Indies are Church leaders, catechists, vestrymen, trusted counselors of the Church; they are educated, gifted, and of tried integrity. In Jamaica, out of ninety-three clergymen, sixty-seven are Jamaicans and twenty-six Englishmen. The Church is accomplishing in the Negro a spiritual renewal. His love of home and children, his loyalty, his self-sacrifice, his

cheerful patience in adversity, his genius for religious experience, have been evoked and fostered. The ethical standard of the Negro is tragically lower than the Christian ideal (in many places seventy or eighty per cent of the births are illegitimate): this is partly due to habitual discontinuity in his mental and spiritual life. A deep and sincere love of Christ and a dependence on sacramental grace exist side by side with belief in *obeah*, the system of witchcraft which their forefathers brought from Africa, and with sexual irregularity.

This quotation leads up to the third angle of the religious picture in the Caribbean situation; not primitive American or Indian as in Mexico, but primitive African. The strange wild rites of the jungle survive under a thin veneer of Roman Catholicism in Haiti and Cuba and under an equally thin layer of Anglican Christianity in Jamaica and the other British West Indies and have found their way to Harlem.

Several nights while we were the guests of Bishop Carson and long after the household had gone to bed, the beat of the tom-toms drifted down from the hills that were only a few miles from the city.

OUR CHURCH is embarked on missionary work in the West Indies and it should be. There are the strongest religious and moral grounds for it. The mission of the Roman Church began with discovery nearly four and a half centuries ago. The mission of the English Church is over two hundred years old, while our work was undertaken in a responsible way less than fifty years ago. Our oldest work in Haiti can be said to have begun when Holy Trinity Church in Port au Prince was organized in 1863 and received by the Presiding Bishop under his episcopal care. Bishop Holly was consecrated in 1874 for an independent foreign Church, and it was not until 1913 that the work was erected into a missionary district. Puerto Rico and Cuba were set up as districts in 1901; the churches in the Virgin Islands were received by transfer from the British Bishop of Antigua in 1918 and work in the Dominican Republic was opened the same year. From the viewpoint of the long history of Christian missions we

OUR CHURCH HAS MISSION IN CARIBBEAN

have begun, but we have hardly done missionary work in the West Indies. This needs to be remembered when we are inclined to appraise our work in Cuba or Haiti and speak of success or failure.

There is the strongest religious justification for our missions in the West Indies. There are hundreds of thousands of the inhabitants who as yet receive neither the preaching nor the ministry of the Gospel. This is particularly true of the rural areas. Bishops Colmore, Hulse, and Carson do not find it difficult to gather new congregations in country areas that have been wholly unchurched for generations. If God is interested in this business at all, then He certainly expects much from the nearest of the world's great Christian nations.

Allied to the foregoing there is an obligation to support missions in the West Indies that springs from our fellowship with the Church of England. Since the Spanish-American War practically the whole of the area, exclusive of the British possessions, has come under the flag or

the influence of the United States. Today thousands of British West Indian Negroes reside in these areas. In the course of the construction of the Panama Canal more than sixty thousand of them were drawn to the Isthmus and have remained there. They constituted practically the entire population of the Virgin Islands, which were purchased by the United States in 1917 and large numbers of them have been attracted to Cuba, Puerto Rico, and the Dominican Republic. Other thousands have been drawn to the United States and have settled in greatest numbers upon the Florida coast and in New York City.

The English Church has not extended its ecclesiastical organization to follow these Negro communicants, but it looks to the Church in the United States to provide a pastoral oversight for them. This is what we should expect to do. The Anglican mission in the West Indies is a partnership enterprise of provincial dimensions. There are the strongest moral grounds for our support as a na-



ST. STEPHEN'S MISSION, SAN PEDRO DE MACORIS, DOMINICAN REPUBLIC
The dilapidated frame building which is the center of the Church work in Santo Domingo. The first floor is used for a church and the second as the home of the missionary, the Rev. A. H. Beer (see page 513)

For Further Reading

That Other America by John Mackay. 60c.

Understanding Latin America by Arthur M. Sherman. 25c.

A manual for leaders of study groups based on *That Other America*.

Handbooks on the Missions of the Episcopal Church:

V. *The Caribbean* (In preparation)

VI. *Brazil*. 25c.

VII. *Mexico* (Ready in December)

Probable price 50c.

These are new editions, entirely rewritten and revised, of the popular authoritative Handbook series.

The Episcopal Church in Latin America—four wall maps 34 x 44 inches, 25c each, 75c the set.

All the above materials may be ordered from the Book Store, 281 Fourth Avenue, New York.

tion of Christian missions in the West Indies. In the past their inexhaustible cane fields enriched in turn Spain and England. Now the flow of gold is turned toward the United States. The proximity of these same cane fields, coupled with the needs of a population that has grown to Oriental density and which is bound to fulfill the needs of a rising standard of living promises great riches for the people of the United States.

Our commerce with Europe has declined steadily since the War. Commercial competition in the Orient has arrested our trade with China, Japan, and the Philippines. At the moment the West Indies and South America appear to promise a most profitable commerce for the future. This very fact involves for us a moral obligation to proclaim the teachings of Christ among the peoples of the West Indies. We must do it as a guarantee to ourselves that our political and commercial relationships with them will be in accord with those teachings. It is a fact that unless we share Christ with the West Indians we cannot trust ourselves to be Christian in our relationships with them.

We have made a good beginning. I have just been reading the address delivered by Bishop Hulse at the recent annual Convocation of the Missionary District of Cuba in which he sums up the achievements of the twenty years of his missionary episcopate. These achievements are nothing less than amazing when one realizes what prosperity and depression and hurricanes have done to Cuba during that span of years.

This past spring there was plenty of evidence in our West Indian fields of the effects of the successive cuts in appropriations which began in 1932. I gathered the impression that the workers had suffered more than the work—that the Missionary Bishops had endeavored to preserve. Not much work had been closed up. One could see at first hand, however, the effects of the policy of not filling vacancies in the American staff. Today there is only one American clergyman in Haiti other than Bishop Carson. There are only two in Puerto Rico other than Bishop Colmore and there are only two in Cuba other than Bishop Hulse, although a strong native ministry is rising in each of these fields. A larger number of American missionaries should be maintained than remained at the end of 1935. I believe our Missionary Bishops in the West Indies will agree with the statement that the two most harmful results of the reduced appropriations for the last three years are represented by the reduced salaries of the staff and the failure to make replacements.

It is most urgent for the future of the work that there be a sufficient increase in the support of our missions to provide for this restoration at an early date.

Finally, there is another aspect of the decline in missionary giving that is emphasized by what one can see in these mission fields at the present time. For nearly a triennium we have been thinking of our missionary work throughout the world solely in terms of maintenance. The whole Church has almost forgotten that there was such a thing as an Advance Work Program, and we are overlooking completely today the fact that the equipment needs are essential to the prosecu-

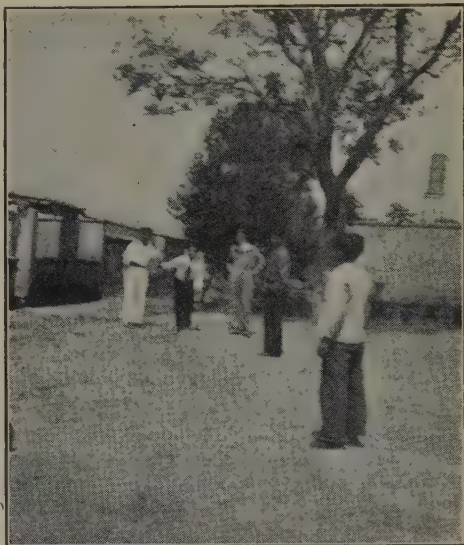
OUR CHURCH HAS MISSION IN CARIBBEAN

tion of foreign missions. I can illustrate it by the situation in three places which I visited.

The first is the work under the Rev. A. H. Beer at San Pedro de Macoris. The bulk of our work in the Dominican Republic today centers in and around this work. It is represented by St. Stephen's Church and the day school in San Pedro and by four missions on neighboring sugar *centrals* and by several unorganized missions in the interior. The anchor for all this work is St. Stephen's in San Pedro, where Mr. Beer, after fifteen years, still finds it necessary to hold his services on the first floor of a dilapidated frame building. This work needs a better building and would have greater prestige among the Dominicans themselves except for the fact that it is so shabbily housed. If it can be done Mr. Beer will do it, but it is difficult to see how this work can be advanced until we have a suitable church building. The mission already owns land that is splendidly located and my impression as a casual visitor to the field is that our next great need in the Dominican Republic is \$15,000 for a new church building.

All that has just been said can be said with greater force for the situation that has been reached in the Church's work in Santiago de Cuba. The Rev. Juan Mancebo has been stationed there for thirty years. He has built up a group of five missions and day schools within the city and gathered the beginnings of congregations in several outlying towns. Today, after thirty years, the work is still lacking in a representative church strategically located in Santiago. It will be difficult to hold what we have gained, to say nothing of increasing the scope of this work, unless at an early date we provide Bishop Hulse with \$30,000 to stabilize this group of missions.

Guadalajara is the second largest city in Mexico. Nearby are several Indian village congregations and also St. Andrew's Industrial School. The church in Guadalajara itself does not conform with the Government regulations and has been closed. We still occupy the property.



PLAYTIME AT GUADALAJARA
Dr. Reinheimer taught St. Andrew's school-boys to pitch horseshoes

The Rev. J. M. Robredo and his family live there and the congregation meet there for social purposes. The site, purchased years ago and intended as a place for the American congregation, is well located in a residential neighborhood. A church for Americans is no longer needed, but the Mexican congregation in Guadalajara is growing and its strength will be reflected in the stability of the outlying missions.

At the moment the need for a new church building at Guadalajara is offset by uncertainty as to Mexico's policy with regard to all Church property. If in the settlement of the Church situation in Mexico our equity is recognized in any building we may erect, we should be prepared to do something in Guadalajara. It may call for an appropriation of \$10,000.

The work of the Church in its mission fields in the West Indies and Mexico will move ahead as soon as the Church at home is ready to resume the vigorous prosecution of its foreign missionary work that was halted by the series of annual reductions in appropriations that began in 1932. Let us hope that the advance will be resumed in 1936.

Why Missions?

A Series of Answers Based on the Gospel

VIII. A Living Body Moves

By the Rt. Rev. Thomas Jenkins, D.D.

ONE GOES only where his body goes. The body as a means of conveyance is indispensable; else how would one move from place to place? This is one aspect, I think, of what St. Paul meant when he spoke of the Church as the body of Christ.

Sacramentalism is so necessary to my way of thinking that I find it difficult to realize the presence of those who say that, though they will not be present in body, they will be there in spirit. (A defense one often hears from those who stay away from public worship. But I cannot ever recall having a sense of such promised presence.) The sacramental principle requires a body through which life may express itself. On this I greatly depend. And I seem unable to understand experience on any other principle.

Here I am returning from a meeting of the Provincial House of Bishops. I might have wired "Impossible to go, but count on my being with you in spirit." Such "presence," I fear, would not have been particularly helpful. So clear does it seem to me that, for expression, all life must use a body that I find it difficult to believe in any life without a body. (Not here and now certainly.) This seems to have been the experience of others, "The heavens declare the glory of God; and the firmament showeth his handiwork."

This principle is so valid that one is astonished to discover Christians acting as though it were not. As Christians we are committed to it.

How should the deepest desire of the human heart, to know that God loves, be realized except that some visible, concrete, tangible evidence be given that He does love? Bethlehem, the Incarnation,

is the answer. "God so loved . . . that he gave his only begotten Son." The Father certainly loved. "I and my Father are one." Jesus loved. The God of love took a body for the purpose of expressing that love. (God may take other bodies for His other expressions.) And when our Lord left the world He took another body, which St. Paul calls the Church, for the expression, communication, and conveyance of His life and power.

But beside the ability to express life a body must have mobility. Our Lord commanded, "Go," because he expected His Church to move about. He would reach to the outermost bounds of human habitation, so He says, "all the nations." He would work through a corporation, so He commands, "make disciples." This has been His history in the world since Pentecost. Only where the Christian movement has reached has He gone and His redemptive life been realized. This is so obviously true to anyone who has studied the fruits of ethnic religions and has appreciated the benefits of Christianity.

The platform of our Lord's ministry (as set forth in St. Luke 4:18) has been the abiding program of the Church. His power has been released and become redemptive through the agencies set up to accomplish those tasks. The Christian movement will account for most of the beneficent institutions in the world today.

The old charities were born of the Church; and the far-reaching philanthropies of our day are their lineal descendants. The birth and fostering care of world-wide hospitalization have been of her. Everywhere at home and abroad has she been the pioneer. Neither pagan-

ST. JOHN'S UNIVERSITY HAS GOOD YEAR

ism nor the organized State ever produced one such institution apart from her presence or influence. The now universal vocation of nursing as a trained profession owes its conception and expansion to the Christian inspired altruist.

Universal education, mental culture as well for the poor as the rich, waited for the leavening power of a religion which taught men that God is no respecter of persons and that He desires the service of the mind as well as the body. When the political State was ignorant the Church cared enough to build schools

and colleges. The State owes its social activities to religion. The Church is mother of all.

Jesus in Palestine in the days of His flesh went about doing good, preaching, healing, releasing, redeeming. So through history He has moved about in His body, the Church, to extend the same blessings to all mankind.

For what has been accomplished we bless God; and accept the missionary program of the Church as the most imperative claim upon our allegiance as His disciples.

St. John's University Has Good Year

ASIDE FROM THE enormous difficulties created by the canceling of the entire appropriation for its running expenses, except the salaries of American instructors, St. John's University, Shanghai, had a prosperous academic year 1934-1935. If the limitations imposed by this financial situation can be forgotten, the year may be described as one of marked progress. The University had the largest enrollment in its history, with a total of 810 students, 517 of them in the collegiate department and 293 in the middle school.

Among the favorable features of the year was the laying of the cornerstone for a new building in the preparatory department, to supply additional classroom and dormitory space. The cost of the building was \$35,000 (Chinese currency) of which more than half was given by parents and other friends in China. The building bears the Chinese name, *Shu Jen Tang* (Hall for the Planting and Cultivation of Trees). This does not mean that the new building is in any sense an arboretum. The name is rather derived from the familiar and suggestive metaphor comparing education to the cultivation of trees. The summer school conducted in July and August continued the good record of its predecessors with the result that the university authorities have placed it on a permanent basis as a regular feature of the academic program.

Seventy-three students of the university department received degrees and seventy-one students of the preparatory department received certificates of graduation. Each of the members of the university graduating class in the School of Arts and Science received a copy of the Bible. This impressive ceremony is made possible by the generous gift of the British and Foreign Bible Society.

During the year eleven students were baptized and twenty-six presented for confirmation. Dr. F. L. Hawks Pott as President is apprehensive of the future because of the fact that there have been no additions to the faculty from the United States for several years. A large number of applications have been received, but owing to financial difficulties no appointments have been made. Without the reinforcement of qualified men the work at St. John's is bound to suffer in scope and in efficiency. The university has been placed in a specially precarious position through the failure of certain banks in Shanghai in which there was deposited \$72,000 in Chinese currency. Most of this represents tuition fees received earlier in the year, upon which Dr. Pott was depending for the meeting of current expenses. While he has appealed to the alumni for help in this crisis he recognizes that China is passing through a financial depression which will affect the amounts that the loyal alumni will be able to give.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

ONE OF THE most encouraging things in the brief life of the Forward Movement has been the autumn diocesan clergy conferences. Several of these centered their thinking around the Forward Movement with a member of the Joint Commission leading the conferences. The response of the clergy to the call of the Church through the Forward Movement has revealed a fine spirit of consecration to the cause of Christ and a deep desire to find out how Christ, through them, may more effectively reach and rouse His Church to do His work among men. In these conferences there was a frank facing of facts, much searching self-examination, much looking to God and to each other for more effective methods of leading the Church forward.

Out of these conferences, in addition to a new spirit of courage and reconsecration, have grown plans for diocesan and parish programs of forward movement in Christian living, education, and service which are already bringing forth fruit and will do so increasingly in the days to come.

A year of the Forward Movement has shown clearly that where there has first been a forward movement in the heart of the rector there has come a new spirit of earnestness in the parish and with it such things as increased attendance at worship, growth of the Church school, deepened interest in religious education, more sense of personal responsibility, missionary enthusiasm awakened, and increased offerings.

Would that these results were universal throughout the Church. They are not. Many still do not know what the Forward Movement is—others are skeptical, afraid it is something it is not—a flash in the pan with no lasting results.

There is response sufficient, however, to show what can be done when penitence, faith, and the spirit of a new loyalty take possession of individuals and the corporate life of the Church. We have seen enough to know that the Forward Movement can mark the greatest day in the history of the Church if enough of us believe it to be the call of Christ and respond, whatever the cost may be.

No one has responded more wholeheartedly than the Bishops of the Church. Where this has been so whole dioceses have felt the impulse. A listener, noting a new power in her Bishop's preaching, said to him, "Something has happened to you Bishop"; to which he replied, "Something has—I have joined the Forward Movement and the sooner you do so the better."

Some dioceses have set up suggested standards of discipleship by offering a personal rule of life, including worship, study, service, giving, to be followed by each communicant. Others are planning a series of diocesan missions in the spirit of the Forward Movement; all have emphasized prayer and one at least has established many prayer circles for the revival of the Church. Some are using clergy gatherings to plan and discuss forward movement in parish, diocese, and general Church, working out their own methods. The Forward Movement does not give directions to dioceses, parishes, or groups and tell them what they should do. It does, however, by a continuous movement of inspiration and education seek to reach and arouse the whole Church. As various groups enter into the new purpose and dedication and find new ways of more effective service, the office of the Forward Movement will try to pass on this information to other groups and parishes.

The Quiet Day for Prayer is Armistice Day, November 11

The National Council

Conducts the General Work of the Church between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

Bishop Gailor was Council's First President

THE RT. REV. Thomas Frank Gailor, D.D., third Bishop of Tennessee and first President of the National Council, died early Thursday morning, October 3, at his home in Sewanee, Tennessee. He was also Chancellor of the University of the South and had a wide range of interests in both Church and State. He was a member of the National Divorce Congress, the National Chamber of Commerce, of which he was at one time a vice-president, the Tennessee Coal Commission, and the Committee of Forty-eight on Foreign Relations and National Defense.

Born September 17, 1856, in Jackson, Mississippi, the son of Huguenot-Irish parents, he received his early education in Memphis. After a short career in business he was able, in 1873, to enter Racine College, then under the leadership of Dr. James DeKoven. From Racine he went to the General Theological Seminary from which he was graduated in 1879. Ordained to the priesthood on his birthday, September 17, 1880, he began his ministry in Tennessee. His conviction of the need for Christian education, however, soon led him to throw in his lot with the small group who were striving to build up the University of the South. He became Professor of Ecclesiastical History in the Theological School there, and in 1883 Chaplain of the University. A few years later he was elected Vice-Chancellor of the University which post he retained un-

til his unanimous election in 1893 as Bishop Coadjutor of Tennessee. Five years later on the death of his Diocesan, he became Bishop of Tennessee. In 1908 he was elected Chancellor of the University of the South, which office he held until his death.

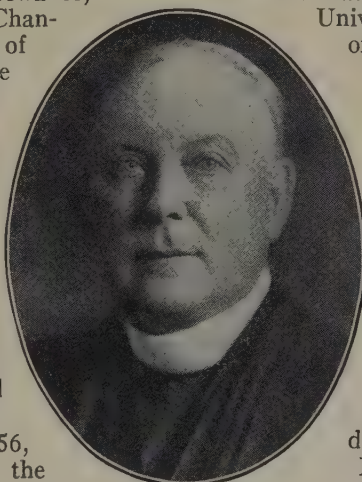
Through these years Bishop Gailor was attracting notice outside of his diocese and in 1916 was elected Chairman of the House of Bishops. He was reelected in 1919. In that year the General Convention organized the National Council (then called Presiding Bishop and Council) and Bishop Gailor was chosen as its first president.

Bishop Gailor was a popular preacher and many of his sermons and addresses were later published. Among his

better known books are *The Christian Church and Education* (Bedell Lectures for 1910), *The Apostolic Succession*, *The Episcopal Church*, and *The Church, the Bible, and the Creed*. A host of universities honored him with degrees including the S.T.D. from Columbia University, and the General Seminary; the D.D. from Oxford, Trinity College, and the University of the South; and the LL.D. from Oglethorpe University.

Bishop Gailor is succeeded as Bishop of Tennessee by his Coadjutor, the Rt. Rev. James F. Maxon.

THE NATIONAL COUNCIL will have its quarterly meeting, December 10-12, in Church Missions House, New York, N. Y.



BISHOP GAILOR
1856—1935

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

A SPECIAL COMMITTEE of National Council is now considering a report made by the Executive Secretary, based upon a survey of Negro missions receiving aid from the general Church. The committee is faced with the necessity of recommending some definite policy and program for the improvement and future development of our Negro work.

An interesting report has come from the Rev. Robert I. Johnson, of New Bern, North Carolina, concerning the present opportunities for work among the colored people in the Diocese of East Carolina. He says:

There are three hundred thousand Negroes in East Carolina. This fact constitutes the first major aspect of the opportunity of the Church in this diocese. It may not be said, however, that the colored people view the Church as their opportunity to find a fellowship of understanding, sympathy, and guidance, for whole areas of this great throng are blissfully unaware of the existence of the Church.

This condition is true not only in East Carolina, but throughout the South. And because the race, as a whole, is poor and can only achieve by pooling the strength of the many, we shall wait in vain for that more adequate self-support which all want to see, until our evangelistic program makes more effective the winning of adequate numbers. And just sending preachers will not do the job. The race is now preached to death. We need more clergy, and if we grow will certainly need more and more, but the Negro race today pleads for services institutional and personal.

The Church that can come near and touch with healing love the wounds that hurt these people, will win their affection and loyalty. They are poor, they are sick, they are maladjusted. You will note that I speak in terms of the masses rather than the classes. It is in its mission to the masses that this Church must be vocal and effective, if it is to make any progress among the colored people. The effort to create small groups of select and especially nice people here and there will never meet the problem of evangelism among Negroes.

As aids to evangelism, our colored convocations need the ministry of the social worker and the nurse. In each field some strong point should be picked out to be

used as a base of operations for at least one type of worker who could work in the whole convocation, giving a definite amount of time to each point the year round, and even holding Sunday schools in the neighboring rural communities, as well as clinical visiting days.

East Carolina has been one of those dioceses in which the Bishop and official family have accepted the colored work as a serious responsibility to which they have given careful thought, and for which, for many years, substantial appropriations have been made from diocesan funds.

The Episcopal Church, which began its work among colored people even at Jamestown, and has had a continuous record of some kind of activity in this field, has a rightful and prior claim to their allegiance. We must go out and win them. Sympathy and helpfulness are a language more understandable to them than any other. The historic position of the Church, its dignity and liturgic beauty, will have meaning for some; its humaneness and good will will arrest and enfold the many.

THE PATTERSON SCHOOL in Happy Valley in the Mountains of Western North Carolina, which carries boys through high school plus a course in agriculture has reopened with a full enrollment of fifty boys. A few boys stay and work on the farm all summer. This work and the work they do on the farm after school hours helps to care for their board and tuition. The household is a happy family, but not without its individual troubles.

A few mornings ago when the boys had seated themselves at the breakfast table, Mrs. Richard Triplett, the matron of the dining hall, saw Johnny, one of the small boys, standing, and inquired why he did not sit down.

"Can't," replied Johnny. "My mother sent me some clothes, and the pants I have on are tighter than my skin."

"Not as bad as that, I hope," said Mrs. Triplett.

"Yes'um, 'tis," Johnny continued, "I can bend down in my skin, but I can't bend in these pants."

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

WHEN YOU drop a lump of sugar into your morning coffee do you ever think of the people who make that luxury possible? Some of them are members of our own Church in the Caribbean region. As a laborer on a sugar plantation one of these fellow Churchmen has to cut two thousand pounds of sugar cane for eighteen cents. If he is a skillful worker he may cut as much as four thousand pounds of cane a day. On that thirty-six cents he has to provide for his family. The Rev. A. H. Beer, M.B.E., at San Pedro de Macoris, has a number of missions on sugar plantations around that Dominican city. Recently there came from him a check for \$61.35. Of this amount \$56.45 was for the Lenten Offering, and \$4.90 was for the Good Friday Offering for work in the Near East. Mr. Beer expresses his regret for the delay at sending these offerings and explains that the people have been "waiting until the sugar crops had finished in the hope that we might augment the offerings a little from such small sums as our poor people could manage to give." I have been in some of those places around Macoris, I have seen the men at work in the cane fields, I have seen the great carloads of cane drawn up to and dumped into the cane grinding machinery, and I know that offerings such as these mean sacrifice on the part of the donors. If every member of the Church were to sacrifice to an equal extent there would be no talk about reduction of appropriations.

AFEW WEEKS ago Lady Kano, wife of Viscount Kano, manager of the London (England) branch of the Yokohama Specie Bank, died in London. She was a devout disciple of Christ. The burial service was said in Holy Trinity Church, Brompton, and was taken by

the Rev. T. Imaizumi, a young priest from the Osaka diocese who had been spending a year in England. The final blessing was given in English by the vicar. The whole was, all unconsciously, a magnificent act of Christian witness and Easter hope. In a brief address, Mr. Matsugawa, Japan's Consul-General in London, interpreted Lady Kano's fine character:

Lady Kano was born in Tokyo in 1892, and as a young girl became a happy believer in the Christian faith. Her life was lived out to the end in the triumph and beauty of that faith, according to her measure of light from God. She finished her education in 1909, and her marriage to Viscount Kano in December of the same year took place in a Christian church.

It would be difficult to conceive of a more worthy expression of the spirit of Christian brotherhood and discipleship than that given by this service. Differences of race and culture are absorbed and disappear in the fellowship of Christ's servants and friends.

HERE IS AN S.O.S. from my friend Dr. Claude M. Lee of St. Andrew's Hospital, Wusih, China. He is the only American physician in the hospital, with nearly two hundred patients in the wards for which to care. Besides there is a daily dispensary which is thronged with people having minor ailments. I know what he says is true. The doctor is ready to go. The question is, where is the money coming from to send and support him?

The drastic cuts in our appropriation have produced a situation which almost destroys the value of St. Andrew's Hospital as a mission agency. These cuts have come at a time when Wusih is at the bottom of the depression. St. Andrew's is now dependent almost entirely on its earned income. As a result of the reduced appropriation, we are compelled to collect rigorously from our patients to pay running ex-

THE SPIRIT OF MISSIONS

penses. These expenses amount to \$180 Chinese currency a day. On the other hand our clientele was never before in such poor shape to pay medical bills. Our charges are moderate but in the present state of business they seem large to most of our patients. When the evangelistic workers speak daily, in the wards, of Christian love and charity, and we come along to collect even reasonable charges for the professional services rendered, the sick say: "Why is it you tell us about the love of God and then the accountant comes along and says you must pay. We can't pay."

It is this that defeats the end of a Christian hospital as a missionary agency. One may look with pride on the moderate cash balance which insures our being able to carry on in the face of the rising cost of supplies and instruments, until the case of some poor man comes to mind, who has pleaded hard to be let off from what seems to us a small bill. When that happens we feel no pride that we can carry on without a deficit. Rather we have a sense of shame that we have *not* got one. The instructions to house officers admitting patients, are never to turn away a patient for lack of money; but to get money whenever they can. So from day to day the impossible struggle goes on.

I am urged by my family and friends to take care of myself, to cut down on the number of outcalls and pay-patients I see, so as to conserve my strength, yet it is only as I make these outcalls and add to my other tasks the visits to the homes of well-to-do Chinese who can afford to pay, that we make up the difference between operating costs and our reduced appropriations. The mental distress which I feel in exacting fees from poor people, is accentuated in the case of the nurses and evangelistic workers who are in constant contact with pitiful stories. The way to help God's poor and to enable the hospital to carry on is first, for the Church at home to send out another American doctor, and in the second place, to increase our appropriation or to send us gifts to help us make up the reduced appropriation.

The appropriation for all the running expenses at St. Andrew's, aside from the salary of the American doctor and nurse, is \$655. I know we are asking Dr. Lee to carry a burden that will certainly crush him. Before long, it will mean bringing the doctor home with shattered health. And that will mean a career of merciful service cut short.

With Our Missionaries

ALASKA

Lillian Tift sailed July 28 from Alaska on the *Princess Alice* and arrived August 12 in Seattle, on regular furlough.

Lucy Test, a new appointee, arrived August 18 in Fort Yukon, on the *Northwestern*.

CHINA—ANKING

B. W. Lanphear and daughter arrived September 13 in Wuhu, on the *President Cleveland*, after regular furlough.

CHINA—HANKOW

The Rev. and Mrs. Walworth Tyng and son sailed September 30 from Los Angeles, on the *Thurline Castle*, after regular furlough.

Miss C. A. Couch sailed October 5 from Vancouver, on the *Empress of Japan*, after regular furlough.

CHINA—SHANGHAI

Mrs. Henry McNulty and son, Kneeland, and Gertrude Selzer arrived September 8 in Shanghai, on the *Silveryew*, after regular furlough.

Marion Hurst, a new appointee, arrived September 8 in Shanghai, on the *Silveryew*.

Lucy J. Graves arrived September 8 in Shanghai on the *Rajputana*, after regular furlough.

HAITI

The Very Rev. and Mrs. Leopold Kroll arrived September 7 in Port au Prince, on the *Pastores*, after regular furlough.

The Rev. Arnold B. Craven arrived September 7 in Port au Prince on the *Pastores*, en route to the Dominican Republic, to take charge of the Church of the Epiphany, Santo Domingo City, D. R.

PANAMA CANAL ZONE

Eleanor Snyder sailed September 1 from the Panama Canal Zone, and arrived September 8 in New York, on regular furlough.

PHILIPPINE ISLANDS

Dr. and Mrs. H. K. Jenkins and their two children sailed September 15 from Manila on the *Tai Ping*, on regular furlough.

Dr. Janet Anderson sailed October 5 from Vancouver on the *Empress of Japan*, to serve at the Sagada Hospital during the absence on furlough of Dr. Jenkins.

PUERTO RICO

The Rev. and Mrs. Frank A. Saylor sailed October 8 from Baltimore on the *Barbara*, after regular furlough.

The Rev. E. Reus Garcia sailed October 5 from New York on the *San Jacinto*, after sick leave.

VIRGIN ISLANDS

The Rev. J. Edward Blake sailed September 26 from New York on the *Haiti*, after regular furlough.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

Youth and the Forward Movement

WHAT DOES "Forward" mean in the work of religious education? During the past year the Church has been thinking in terms of going forward. The emphasis has been on the reinvigoration of the life of the Church. It has been recognized that we need a better quality of Christian life in every parish and in every person. We may all thank God for the emphasis which the Forward Movement has given.

In any movement which deals with the life of the whole Church the children and the young people must have a prominent place. Life which does not reach out in loving care for the young is not healthy. No intensity of inner devotion and no extension of outer Church work can take the place of earnest effort to give the richest possible Christian culture to the children of our Church. Personal piety can become moldy and Church extension can become superficial if the new zeal overlooks the nearest task, the simple task of caring better for our boys and girls.

It is, therefore, with great joy that we learn that the Forward Movement Commission has decided that, during the period from Epiphany to Ash Wednesday, 1936, it will call the Church to consider Youth and Education. For the eight weeks of this season the Church will be asked to turn its attention in thought and prayer, in Bible reading, in meditation, and in preaching to the Christian education of our boys and girls. This period may well be the occasion of a nation-wide awakening of interest on the part of the Church to the needs of youth.

So great is the opportunity before us that we must begin to think about it and to plan for it at once. It is possible that in the providence of God this eight-week period might be the time when our whole Church might rise to a new conception

of her task in the Christian education of the rising generation. This great opportunity will pass without its full possible results if it is not preceded by prayer and thought and preparation.

A parish can gain far greater results from a period of more intense concern for any part of its work if it realizes that five thousand other parishes are occupied with the same interest at the same time. There is a power in a concerted Church-wide movement which is not present when a parish or even a diocese works by itself. Thus the action of the Forward Movement Commission in calling the Church to a consideration of Youth and Education offers an especial opportunity for every live parish to arouse its people to thought and endeavor.

It is one of the great virtues of the Forward Movement that it has emphasized the simple and elemental realities in the Christian life. It has not sounded a blare of trumpets nor has it sought to create any great organization. It has addressed itself to the personal religious life of the individual communicant. It has insisted that Forward means better not bigger.

The extension of the Forward Movement into the area of Youth and Education must carry the same emphasis. We must ask ourselves in every parish "How can we better further the Christian life among our young people?" We must not grow so concerned about the Church as a great whole that we overlook the boys and girls whom we see every Sunday. The most important spot in the whole world to a mother is the spot where her baby is. And the most important interest to every teacher should be the Christian growth of his or her pupils. Forward must mean to us a better doing of our simple task of leading boys and girls into richer Christian living.

No national organization can do this,

it is the task of the individual parish. No outside agency can do it for us, it is the simple, elemental task of every pastor and group of teachers.

But the national organization can do something. It can sound the call to the whole Church, as the Forward Movement Commission is preparing to do. And it can provide suggestions as to how parishes can best try to find their way Forward. This latter responsibility is being accepted by the Department of Religious Education of the National Council working in the closest coöperation with the officers of the Forward Movement. There will be issued to every parish in December a suggested program to be followed during the eight weeks from Epiphany to Ash Wednesday. This program, of course, can be changed by any parish which wishes to do so, but at least it will provide suggestions as to what might be done to make the period most valuable.

But the present, during November and December, is the time to be thinking how best we can use the time in January and February. It is the time to begin asking ourselves the question, "What does Forward mean in the work among children and young people in my parish?" If we are to succeed in concentrating the attention of the parish on youth and education in January, then the clergy and the teachers and leaders must begin to concentrate their own attention on this question now in November.

The Forward Movement is a tide in the life of the Church. We are going to have the opportunity in January of launching an educational ship on this tide. This tide will begin to flow on the Epiphany, January 6, or we may even work to antedate it by launching our ship, that is by beginning our emphasis on youth, on Sunday, January 5. But a great deal of shipbuilding must be done before the launching. Those clergy and groups of teachers who begin now to think of the problem and to plan to make the best use of the tide will gain the greatest results.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D.

Executive Secretary

A SURVIVOR of a particularly ghastly railroad wreck was asked to tell of his experiences, pinned for hours under a splintered car. His reply was, "There is really nothing to tell. I just waited until I was rescued."

That explains one difficulty in securing the right kind and the right quantity of Church publicity. Missionaries have experiences which would be thrilling to other people, but they are so much in the day's routine that they never find their way to ink and paper, and valuable propaganda is lost. From all over the Church comes a constant clamor for "human interest stories" that clergy may tell to their people, that study group leaders may use, that Church school teachers may employ to vitalize the lessons they teach. The supply of such material is pitifully limited. Yet missionaries and parish priests and Church workers of every kind are dealing with human beings, and the things they encounter daily are human interest stories in the truest sense of the term, so that it would seem as though the supply of human interest material for publication would be inexhaustible.

Missionaries, and other workers too, have slight conception of how little people at home know. If they were able to visualize that colossal ignorance they would be more alert to see the interesting thing and to send it to the Church Missions House where it could be used effectively. The same is true of workers of every kind. Stories and pictures—the demand for them is unending, and few are the workers who regard it as part of their work to help inform the Church people who would give if they only knew. Perhaps a new leaf could be turned over . . . and filled with the kind of material that will help the Department of Publicity to tell the missionary story in an arresting and convincing manner.

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

OVERLOOKED, yet vitally important. Such is that large group of men and women who serve as members of boards of trustees or boards of managers for the 240 social institutions maintained under the auspices of the Episcopal Church. Working as volunteers, motivated primarily by a love of our Lord and of His children, they give a vast deal of devoted service to the Church's homes for children, homes for the aged, hospitals, convalescent homes, houses of refuge, and settlements.

An amazing total of approximately five thousand Churchmen are giving definite expression, through such service, to the social consciousness which their religion generates. When considered collectively they carry a responsibility for human welfare which is enormous. Executives may come and go, but the board continues. In long last the social effectiveness of the institution depends upon the character and intelligence of its governing board.

There was a time when the principal qualifications for board members of Church social institutions were ability to write substantial checks and willingness to attend meetings. These are now being pushed into the background. Increasingly it is being realized that the vitally important necessity is an expanding knowledge of the human problem being dealt with by that particular institution.

All too often, for instance, persons have accepted positions on boards of Church child-caring institutions not because they understood anything about the growing body of knowledge concerning care for dependent children, but because an aunt or a grandfather served on that same board "for years and years." Boards composed preponderantly of persons of such a type have tended, unconsciously no doubt, to lower the standard of social work being done by the Church. They are more

concerned with the prestige of the institution than with its social effectiveness.

First of all such boards become static. They are unwilling to discuss changes of policy or program even though such changes may be desperately needed. They are opposed to change merely because it is change. They ignore the solemn warning of Fr. Cooper, the Roman Catholic authority on children's institutions:

An institution that inaugurates no new methods or policies and has none in contemplation is drifting, and usually drifting backwards.

Secondly, such boards become extremely possessive. They reveal their possessiveness by talking about "my hospital," "my dear old lady," "our little cripples." They forget that no social institution, whether under the auspices of the Church or not, exists either for its own sake or for the emotional satisfaction of the board, but for the benefit of its clients, whether these be convalescent children, dependent old ladies, unmarried mothers, or the sick poor.

There is absolutely no reason to challenge the good intentions of the average board. But there are frequent reasons to challenge its thoroughness and its imagination. Some boards need to be startled into realizing the true situation of the institution they serve. If the institution is doing a mediocre job it is not the board that suffers, it is not the executive that suffers, it is not the staff that suffers. It is the client that suffers, be he sick person, little child, or old man. In other words a mediocre service to individuals, even if rendered in a Church institution, is a sub-Christian service.

For these reasons every board member of every social institution of the Church needs to realize that his board membership is not a mark of social distinction but a call to intelligent, imaginative service to his Lord.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

The Parish Reconstituted

IN THE SPRING of 1933, the officers of the Department prepared a study of parish problems to assist the clergy in the work of rehabilitation that would come with the ending of hard times. No handbook on the parish had been produced since that by Dr. W. A. R. Goodwin in 1921. The Field Department study was issued in mimeographed form under the title, *The Parish Reconstituted*.

Several hundred copies have been placed in the hands of the clergy and the proposals embodied in the notes have been tested over a period of two years.

A typical experience is that reported in the following letter from the rector of a mid-western parish:

"You will be interested to know that we are making substantial progress in working out your suggestions in *The Parish Reconstituted*.

"Six copies of your outline are being passed from person to person. To date some thirty people have read it, nearly all have had some hand in making the survey. From this have been formulated the following objectives:

"1. A Church school in which children will receive real supervised instruction; with some added incentive for systematic study and attendance. Our facilities limit our capacity to one hundred members. When this enrollment is reached, we shall be obliged to create a waiting list of applicants.

"2. Enlistment of every member of the Church in an adequate financial pro-

gram providing for parish support and the work of the National Council of which we are a unit.

"3. The division of the parish into neighborhood groups with organized facilities for contacting every household in the district assigned to the group.

"Progress in the realization of the objectives stands as follows today:

"1. Vestry members have agreed that the needed money for supplies will be appropriated. The Church school staff has been selected from parish lists and with but two exceptions has agreed to serve.

"2. Duplex envelopes have been ordered. All material for the Canvass, including pledge cards, is on hand. Individual members of vestry have been interviewed and with one exception are prepared to act favorably on recommendations.

"3. District committees have been formed and have all appointed meetings, when lists will be apportioned for calls, Bulletin No. 40 distributed, and the whole project discussed. Plans for group meetings will be made in each district at which group chairmen will be appointed. They have already been selected."

1 1 1

THE REV. F. P. HOUGHTON, General Secretary of the Department, who formerly resided at Glen Ellyn, Illinois, is now located at 407 Vernon Avenue, Jenkintown, Pennsylvania.

We again return to our original proposition, that no one is obliged to belong to the Episcopal Church, but if he does, this is the kind of a Church to which he belongs, this is the program of a Church which is ours because of a representative form of government, and every loyal Churchman will try to do his share in the support of the far-flung missionary work of the Church, which is his, both by the command of his Lord and Master, and by his membership in the Episcopal Church.—1935 CANVASS PAMPHLET 1, DIOCESE OF MARYLAND.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

The Executive Board Meeting, September 19-23

NO QUESTION confronting the Executive Board of the Woman's Auxiliary at its meeting, September 19-23, was felt to be more urgent than that of methods for working toward world peace. It was introduced, as at previous Board meetings, by the Committee on Christian Citizenship, of which Mrs. Edward M. Cross has been chairman for the past year. Convictions among Board members vary widely but all agreed in the action as finally adopted in a statement which reads:

The women of the Church at Atlantic City in Triennial Meeting assembled expressed themselves as opposed to participation in international conflict, and we, the members of the Executive Board of the Woman's Auxiliary, in the face of the critical condition in international relationships, believe that as Christians we must work for the prevention of war, and we believe in the power of united action. Therefore we hereby urge diocesan and parish officers to bring this statement before the women of the Church to the end that we may stand together for the cause of peace.

Further, after taking this position, we do all in our power to strengthen ourselves to be true to our conviction and avoid succumbing to propaganda and emotional appeal; we suggest specifically that we, the women of the Church, spend a period of time each day in home or church in prayer for peace and in meditation, seeking the guidance of God toward our individual responsibility.

The Board secured the research director of World Peaceways, J. Max Weis, for an address on the efforts for peace education made by World Peaceways. The Board recommends that women take out membership in this society, World Peaceways, Inc., 103 Park Avenue, New York, N. Y.; that they secure and sign the pledge issued by Peaceways which promises support to the Federal administration in its efforts to maintain peace. (This pledge is obtainable in drugstores or other stores wherever

Squibb products are sold.) Attention, also, is called to the Peaceways broadcast over the Columbia network Thursday nights at nine-thirty o'clock, eastern time.

Publications recommended for use in branches or, where possible, in public libraries, include the news bulletin of the national Y.W.C.A. (600 Lexington Ave., New York) and of the National Council for the Prevention of War (Washington, D. C.); and the Headline Books of the Foreign Policy Association (8 West Fortieth Street, New York).

Before the Holy Communion on Saturday morning the Board had a half-hour intercession for peace, remembering especially the families of those in Europe and Africa who have been called out for military service.

The Quiet Day for Prayer, which is to be observed again this year on Armistice Day, is to be shared by the men's organizations, such as the Laymen's League and the Brotherhood of St. Andrew. The Board's committee, of which Mrs. Henry Hill Pierce has been chairman, asked Bishop Hobson for advice as to how the Forward Movement might regard the Day for Prayer. He commended the plans and suggested asking the men's societies to coöperate.

The Board has issued a leaflet on peace for use in connection with the Quiet Day for Prayer. The leaflet contains a brief statement about peace by a Bishop (the Rt. Rev. Henry Hobson), a priest (the Rev. Frank Gavin), a layman (Kenneth C. M. Sills, president of Bowdoin College), and a woman (Miss Elizabeth Matthews). Copies have been sent to every diocese and missionary district where the Quiet Day leaflet has been ordered. Additional copies are available at fifty cents a hundred.

The relation of women to the Church's

THE SPIRIT OF MISSIONS

Program and the aims and methods of Woman's Auxiliary field work were two subjects discussed at length.

On the first question, the Board felt that more recognition should be given by the Auxiliary branches and by parishes to the work of some professional women who are communicants, regular attendants, and contributors, but who may not be connected with any parish organization; women whose work may be as vital as any other in building up a Christian world, women whose work is an expression of their religion. The Board recommended that the Auxiliary should try to make contact with every such woman, recognizing her contribution to the Church and hoping to win her personal interest in the Church's whole program. This is already done in some parishes and dioceses.

Another question in connection with the relation of women to the Church is, What responsibility have women for the Church's Program, for the budget, for the various projects of the Church? The Board felt that the women's responsibility is definite and should be reemphasized. More systematic education is needed, working toward the ideal of having every woman, every Church member, in fact, a contributor to the Church's Program. This is no new question, of course. The Board felt it worth while to call attention again to that part of the Message issued by the Auxiliary Triennial in New Orleans in 1925, which reads:

We are dedicated and committed to:

1. The payment in full of all general Church quotas.
2. The overcoming of lukewarmness by deeper spiritual understanding and greater consecration through prayer and the sacraments.
3. The awakening of the women of the Church to more effective service for Christ.
4. United parish effort.
5. The strengthening of our rural and foreign-born work.

6. Closer relationship with the missionaries in the field.

7. Furthering in every way the spirit of united Christian effort.

8. The carrying out of a constructive program of education for peace, and the use of our best efforts and strongest influence toward the promotion of international and interracial good will.

WHEREAS: Realizing that only through personal dedication to Jesus Christ, our Lord, can we hope to bring to fruition our human endeavors,

BE IT RESOLVED: That we rededicate ourselves to the service of our Lord Jesus Christ, to making the strength of our deeds the measure of our faith, to a sincere and simple effort in our daily living to follow with humility the example of our Saviour.

The second general question discussed by the Board concerned the Auxiliary's field work (see *THE SPIRIT OF MISSIONS*, October, 1935, pp. 451-4). The leading thought brought out was that field work must aim increasingly at the intensive training of local leaders, in parish and diocese, and the development of local responsibility for follow-up work. The Board now has a committee on field work which will present a program at the December Board meeting and which will at all times coöperate closely with the National Council's Field Department.

New officers of the Board for the coming year are:

CHAIRMAN—Mrs. Henry Hill Pierce, New York

VICE CHAIRMAN—Mrs. Julius E. Kinney, Denver, Colorado

RECORDING SECRETARY—Miss Mary L. Pardee, New Haven, Connecticut

New committee chairmen are:

Citizenship, Mrs. Fred W. Thomas, Asheville, North Carolina. *Field*, Mrs. James R. Cain, Columbia, South Carolina. *Finance*, Mrs. H. G. Lucas, Brownwood, Texas. *Personnel*, Mrs. Robert G. Happ, South Bend, Indiana. *United Thank Offering*, Mrs. Paul H. Barbour, Mission, South Dakota. *Program*, Mrs. Beverly Ober, Washington, D. C. The program committee's term is for two years.

The annual Every Member Canvass always reveals more than the financial condition of the Church's membership. Giving is the gauge of Godliness; an indication of earnest purpose or the lack of it.—1935 CANVASS HANDBOOK, MISSIONARY

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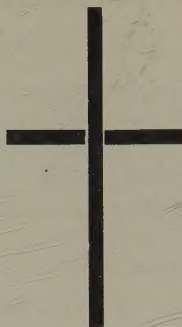
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communicants at the end of the year 1933.

If 391,000 communicants, or considerably
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pledge 10 cents a week for General Missions
in 1936, the full annual budget of \$2,700,000
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